

Priscilla THE Ecclesiastical
Light and Life
OF
Christ within,

AND
The Extent and Efficacy thereof
DEMONSTRATED.

AND
The *Quakers* Principles Justified by the Scrip-
tures of Truth, the Doctrine of Christ and his Apostles,
from the false and Blasphemous Constructions put up-
on them by WILLIAM BURNET, in his Book,
titled, *The Capital Principles of the people called Quakers*—
Herein the rest of the *Baptists* that own him may see

His	{	Antichristian spirit	{	detected	By a Servant of						
		and doctrines—				{	compared				
		Doctrinal and self-						{	discovered		
		contradictions—								{	reproved
		Ignorance and—									
Errours—	{										
Envy and Feign-		{									
edness—			{								

Professing themselves to be wise, they became fools. Rom. I. 23.

London, Printed in the Year, 1668.

Life and Love

Chapman

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The PREFACE.

I Should very willingly have forborn to appear thus publick in such Controversies at this time (if the Truth might have been otherwise cleared) for I have a life in peace more than in contests, and a tender respect to the more Conscientious of all sorts professing Religion, that have a tenderness and sincerity in them; but I am necessitated thus to appear, because of the hardness and perverseness of some *Baptists*, and their publick reproaching and scandalizing the Truth professed by us called *Quakers*, both in words, preaching and print, and their clamouring up and down the Countries against us, both in *Buckinghamshire*, *Surrey*, *Sussex*, and other parts; in which thing *Matthew Cassin* (their great Agent and Contender) and *W. Burnet* of *Chertsey* are chiefly concerned against us; whereby they have to their power, supplied the Persecuters place, now in this little time of liberty, like persons implacable, envying our liberty and prosperity. *William Burnet's* personal reflections in his Book against some amongst us, which he has gathered from Reports (as the former persecuting Priests were wont to do) I could more easily have passed by, than his wronging, perverting & opposing the truth of our Principles (though several of his Reflections are false and slanderous) for that any particular fall or failings of persons cannot rationally be alleged to destroy principles fallen from. But considering the divisions that are amongst *Baptists*, even the Leaders, as to their Principles, it might have been some stop to *W. B.* his outrage in this matter, and they should have agreed among themselves before they had thus appeared against us; some being for a particular Election of persons; and both denying saving Grace to be free to all, and Christ's dying for all; Others being for Christ's death for all, and General Redemption; and some pleading for Free-will. Several of their Teachers, and some Hearers are for (and observe) the Seventh-day-Sabbath, (imposed on the *Jews*) and have preached, writ and printed for the imposing of it on Christians; many others of them are against it. And why doth not our Opposer plead for his *Water-Baptism* and *Seventh-day-Sab-*

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Sabbath, here against us? but therein he would not be popular enough. Many affirm Christ to have done and compleated all for Man on the Cross without; But some, that the Offering was not compleated, nor the Type (under the Law) fully Answered, till he was entered into Heaven, or the Holy-Place. Many of them are for paying Priests *Tythes*, rather than suffer; others have writ against it as *Antichristian*; and yet few stand out of it. Some of their Teachers have contended and printed for taking the Oath—several gratifying the Persecuters, and swearing themselves out of Prison, by which others have suffered the more: which hath been a grief to some who were more Consciencious; many of them running into holes and corners, not daring to meet publickly if but a little storm break forth. And has not *W. B.* heard how *Thomas Tislem* (their great Seventh-day-Sabbath man) and his fellow-prisoner, deceitfully made escape out of *Ipswich* Prison, which was no small blot upon them? And have not some of them gotten into the Priests places, Pulpits, preached for Hire, *Tythes*, &c. as *Tombs* and others, when permitted? As also two of their eminent Leaders, viz. *Robert Eutward*, and *Jo. Astaway of Brantree* in *Essex*, turned *Papists*, and become great Contenders for the Church of *Rome*. These things I mention, as having been most obvious and publick—besides gross corruptions both as to principle and practice, might be further manifest against some of their Chieftains, which at present I shall forbear to mention here.

And now though this *W. B.* hath shewed his envious and persecuting spirit, which hath put forth its sting against us, We do in the Elect Seed tread upon its head, and are not pierced thereby. And that spirit shall be crushed, and the Elect shall reign over it in the power of Christ; and I have as much satisfaction in appearing against the persecuting spirit in *W. B.* as against it in other open Opposers and Persecutors; For what could we reasonably expect from him and such as he is, if they had power, but they would be as great Persecutors as any that we have suffered under, whilst they shew such enmity and implacableness at this time a day against us. And whereas *W. B.* in his Epistle sayes, he shall leave it, the Cause is God's, and whatever reproach he undergoes therein, he hopes he shall quietly bear, &c. By which he seems as if he would be quiet now when he has done his worst against us. But 'tis probable he would have had more quietness and peace if he had never appeared thus against the Upright, as he hath done in his confused Book. Now Reader, take a view of some of his Doctrines and apparent Contradictions hereafter, whereby he hath given a deadly blow to his own Cause, which is proved none of God's.

W. Bur.

VV. Burnet *his Contradictions.*

Here are several of *William Burnets* Contradictions, collected in his own words, out of his Book, and compared, as followeth.

[*W.B.* in pag. 3. of his Book saith] *Paul preached a Christ made of a woman, and not a Christ in them that God will redeem the world by.*

[But in contradiction he saith] *I do not deny that the fruits and effects of our Justification doth shew it self both within and without.*

Pag. 4. *Paul's knowledge of sin came by the Law, and not by the Light within.*

[Contradiction.] *The Grace of God received, and the Love of Christ revealed in the work of Regeneration, doth principle the heart with an enmity to sin, and the Grace received in the work of Reconciliation begets a hatred to it, so that it is from the principle within.*

Pag. 5. *I would not give any one ground of jealousy that I should judge that our obedience in any cause either of our Justification or Sanctification. And p. 10. The spirit in man, and obedience to that spirit, is not the cause of mans union with God.*

[But in contradiction.] pag. 35. *We are sealed by an obedience to the Gospel. And Pag. 8. The Spirit is alive because of Righteousness.*

Paul's knowledge of sin came by the Law, not the Light within.

[Contradiction] P. 8. *That Light is in every man that doth convince of sin, the Commandments being accompanied with the Spirit.*

P. 9. *There is a time when every man while unregenerated, the best of Saints were in darkness; to what then shall such turn within for Light, that have there nothing but darkness — without any light in them? They have no light in them — they have none in them, &c.*

[But in positive Contradiction] P. 8. *I shall shew what that Light is in every man that doth convince of sin. P. 16. That Light is in every man that doth convince and reprove him for sin; or that a wicked*

W. B. has Contradictions.

wicked man upon sins committing, receives checks from the Law written in the heart in creation, is the principal ground of Conscience-con-
 viction — Man being made every way capable of doing the will of his
 Maker, having the Counsel or Law of God in his heart — he did not
 wholly lose his creation-light, for there was still a knowledge left in man
 of God.

P. 16, 17, 18, 19. That Light in every man is the Light of Na-
 ture, is Conscience, is an uncertain Guide — How sad will it be for that
 soul that gives up himself to follow it!

[But in plain contradiction] P. 10, 16, 17. Christ as he was the
 Word with God, so he was the Light of the World, and lighteth every
 man that cometh into the world — The Spirit that God hath placed
 in man is called the Candle of the Lord, the Spirit of Understanding; —
 Every man by Nature having the Law placed in his heart, to wit, the
 Ten Commandments in the substance or body of them — The very Hea-
 then that never had the Gospel preached unto them, do witness to this
 Truth.

P. 31. Oh how do these Hell-hatched Errors that have been fomen-
 ted by Satan, and twisted into the hearts of these poor and ever-so-be
 pitied creatures!

[Contradiction] P. 28. I do much wonder where that Word or Do-
 ctrine was coined, that they so often teach and exhort, that is, to turn to
 the Light within. [Observation] That Doctrine then may be
 founded in Heaven for ought he knows.

P. 19, 20, 21. The Scripture's mans rule to walk by — the Rule of
 the Gospel, and compass to rule and steer by — not by the Light within.

[Contradiction] The Spirit doth principle a Saint for his duty —
 the Spirit doth principle and fit a man for his works, both in praying,
 hearing, and obedience. And P. 21. the reception of the Spirit is the
 only means to put a man into a capacity for, and give him right to obe-
 dience: nothing gives a soul right to Gospel Ordinances, but the gift of
 Christ to us, and his being revealed in us by his Spirit.

P. 21. The Scriptures ought to be a rule and weapon, to be made use
 of at all times in defence against Satan; our dear Lord was filled with the
 Spirit, yet he had an eye in all his obedience to the Scriptures.

[Contradictions] P. 22. the Letter is self, as it is written with Ink
 on Paper, is dead: but the matter therein is Spiritual and Powerful,
 when

when carried home by the Spirit to the heart. P. 24. All the Prophets' actions recorded are not all for our example.

P. 34. Christ as he was the Word, which was God, was not a Saviour, but as he was to be the Offspring of man. P. 35. as he was the Word — as he was God he could not save man; for God was the offended, and it was impossible for the offended to acquit the guilty.

[Contradictions] P. 34. The Scripture giveth this Character of Christ, that he should be called Immanuel, Mat. 1. 23. that is to say, God with us, and in Isa. 9. 6. he is called the Mighty God; Job. 1. 1. he is called the Word — and in this sense is said to come down from Heaven — for as he from the dayes of eternity was with the Father he most properly derived that title of being the Son of God, Heb. 7. 3. 1 Joh. 3. 8. — P. 35. God hath designed that Redemption should be purchased by the Son of God.

Observe. In that 1 Job. 3. 8. the Son of God was manifested that he might destroy the works of the Devil; And is not this to Salvation? and Christ saith, the Son can do nothing of himself but what he seeth the Father do; and the Father that dwelleth in him he doth the works, John 5. 19. & 14. 10. and that God is Saviour, and none besides him (see Isa. 43. 11. & 45. 4. Hos. 13. 4.) So what less is it than Blasphemy, to say, God could not save?

P. 35. God by his own Blood purchased to himself a Church, Acts 20. 28. [But in contradiction to the Apostle herein, W. B. saith] God hath neither blood nor suffered.

P. 35. Where it is said, No man hath been in Heaven, but the Son of man that came down from Heaven. [But in Contradiction to Christ W. Burnet saith] Christ's ascribing that to the Godhead, that properly refers to the Manhood, is a stumbling-stone.

W. B. in his 39th pag. saith, This is a gross mistake, to wit, that the blood that cleanseth from sin, is the life of Christ.

[Contradiction] P. 40. Christ is the purchaser, and the price his life.

P. 42. The blood shed upon the Cross, the Material Blood, meritorious to Salvation, sprinkles the Consciences, — sanctifieth us: p. 38, 39. Justifies: p. 42. Redeems &c. —

[But in Contradiction] P. 40. that Blood shed is not in being —

[But he compares it to a price lost, &c.]

Observe

W. B. his Contradictions.

Observe here a twofold stress is laid upon that Blood; 1. Merit to Salvation; 2. Work to Sanctification. And so he hath set it up above God: for God could not save, he saith, and yet is not in being [gross absurdity!] Whereas Sanctification being a real work inward, that is certain in being which effects it.

P. 24. *W. B.* tells of looking to Jerusalem, to Jesus Christ, as he was there crucified, or to that Blood that was there shed for Justification. [Contradiction] p. 27 & 33. That Christ that restoresh mans loss, is both to be sought and found in Heaven, viz. above the Stars and Firmament.

[But in Contradiction to both] p. 21. The reception of the Spirit the only means — The Gift of Christ to us, and his being revealed in us by his Spirit. [Observ. Then Christ and his Life is nearer than either Jerusalem, or above the Clouds, though he ascended far above all Heavens.]

W. B. his false Aspersions.

Here follows some of *W. Burnts* Aspersions, Falshoods and Slanders, cast upon the Quakers, [which are rejected and returned to that envious spirit from whence they came.]

As first, in his Epistle, which hath relation to his dark confused bundle, which is void of both spirit, life and light. After he pretends great respect to many of us for our honest lives, whose meanings he judges good; yet he falsely saith, they are ensnared by their Teachers, whose hearts (he saith) Satan hath greatly deceived; which is also false and incongruent. And,

False it is, that our Teachers study twenty shuffles rather than discover their Principles when closely Asset.

False it is, and a slander, That there is none more unwilling to come to the Light to be proved, than we.

False it is, That the Quakers slight Scriptures.

It is a lying story, p. 23. That the last Summer the Quakers at London were starled, and went from one to another to ask counsel to know what to do upon one's coming out of the Country, and telling that the remaining part of the City should be burnt, and that the Fire should begin the next day, &c. Whereas there was no such thing (or occasion given) by any Quaker — But I am informed that a di-
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stempered bad man (no *Quaker*, nor yet out of the Country) and two women [who were so far from being *Quakers*, that they were wont to oppose us, and rail against us openly] did declare of the destruction of the remaining part shortly, and thereupon the Women left the City.

And that young *Bolton* the Goldsmith should look like Ashes for fear.— This has come from some false tale-bearer like himself— And as for the storie he sayes he was told, of one of our Teachers, by *R. Cox*, about his false prediction of being taken at a Meeting in *Middlesex*. Why did he not name this pretended Teacher? if he had, we should have appeared the more to be clear of this; however the person intended is none of our Teachers, neither was he ever much owned amongst us.

False it is, that the *Quakers* raised and blew about that report, That the *Baptists* were play'd away with *Fidlers* from a Dispute in *Chertsey*, and that it was so reported from one *Ball* in *Amersham-Parish*— is also false; and he denies that ever he reported it, but only asked the question of one of *Amersham* concerning the report; and he of whom he asked the question, clears him in this particular.

False it is, That the *Quakers* *Christ* is not *God's Christ*, or that they deny the *Man-Christ*, or the *Christ* that is in the *Heavens*. [Did not *W. Burnet* learn this distinction of the *Quakers* *Christ* from *Matthew Cassin*?]

False it is, that we uncrown the *Lord*, or put the honour due to *Christ* to a *Light of Nature*. And,

A slander it is, That our Principles are poisonous.

False it is, that we hold *Christ* fulfilled not any type or part of the *Law*, by his suffering on the *Cross*—

A malicious slander, That our Principles are *Hell-hatched Errors*, fomented by *Satan*.

A slander also, That we trample under-foot the *Blood of the Covenant*, and make the *Offering of the Cross* a meer fiction of the brain;— For we have a reverent esteem of both. Also we do not deny the *Resurrection*, as falsely we are accused. There are many more *Falshoods* in his Book, which are tedious to repeat; but the falseness of these Charges against us, will more appear in the sequel.

The Light of CHRIST within, and its Sufficiencie.

THe *Light within* which we the Suffering dispised People of God called *Quakers*, do bear witness to, is that principle of Life and Righteousness in man, to which the Scriptures of Truth do amply testifie; — and it hath proved as a burthenstone to all such empty and carnal professors of the times that have set themselves against it, and opposed it, and many have been confounded and broken to pieces by it, who have made warr with it; for it is the Light of Christ, — that comes from the eternal Word, that we own and testifie of; — and *that Life that was in him was the Light of men*; — And this we do own and confess to, as a fundamental principle of our Faith, and the binding, uniting principle, or the thing upon which all the rest hang (and even *this Light within*) as *W. Burnett* the Baptist saith, who hath undertaken to discover and overthrow this principle, as held by the *Quakers*, which is a task too hard for him, & that which none of his Brethren (nor others far wiser than himself) could ever do: But herein his ignorance of the true Christ and his Light in man, and his gross errors & contradictions, as also his peevishness and envy against an innocent people, to render them odious, will evidently appear to the impartial and unbiassed Reader. — And now our principle of the *Light within* being true, the rest must needs be true that depend upon it, and this will be proved and appear in the following *Answer* to this our *Antagonist*, who often over, hath in scorn and derision against our principle of the *Light within*, called it the *Quakers Christ* — whereas it is the Light of the true Christ, and no other, that we own and profess.

And first, he accuseth *George Fox* the younger, for being the mouth of his Saviour, or his representative, in his first and second page, in these words, *viz. You have in your imaginations put me as far*

off,

off; and will not own me the Light, the Life in you—because my appearance is and hath been to make manifest sin and evil, and to check and reprove for it, and to call you out of it;— I the Light will overturn Kingdoms, Nations, and Gathered-Churches, which will not own me the Light in them, to guide and lead them — I will make you know that I the Light, which lighteth every man that cometh into the world, that all through me should believe, am the true Eternal God——thus far G.F. Now VV. B. bids George give him leave to tell him he is not bound to believe what he hath writ, either to come from God, or to be agreeable to the Word or Will of God, but the contrary, a master delusion of Satan, and a stratagem of the enemy of mankind, fomented to draw away the hearts of the simple from the simplicity of the Gospel;— for this is a Gospel that neither the Prophets, nor the Apostles, nor Christ ever preached, and a path-way they were strangers to, saith he.

In reply to which, I shall take leave to tell VV. Burnes that his unbelief touching the Light within, and his charge of *new delusion of Satan*, against what is writ for it before, is no ground for us to believe him, nor any reason or proof to confute us, or our principle of the Light within, but also a wrong to the Prophets, Apostles, and Christ, to say they never preached it, or that it was a path-way they were strangers to; for darkness was not their way. And G. Fox hath truly represented and testified unto the Light and Life in men, which is Christ's Light and Life; and that this true Light lighteth every man that cometh into the world. This is Scripture-language. See John 1. 4, 9. which is so ignorantly opposed and crested at by an unbeliever. And this Life, which is the Light of men, or Light of Christ in every man, doth truly both represent and manifest Christ the giver of it (and he speaks and operates by it) to them that believe in it, as he exhorted:— in this they receive him, and so power to become the Sons of God. But then, in stead of a proof further to confute us, This VV. B. gives us a Challenge in these words, viz. *I would challenge any one of them to shew me that Text in Scripture where any of God's Worthies directed people to turn to a Light within, and obey the Light within, to expect salvation——* This is altogether contrary to the Doctrine of Christ and his Apostles— John exhorts his followers to believe in him that should come after him, and not a Christ that should come into

them: the Apostle preached Christ to the Jews, whom they by wicked hands had crucified & slain; Paul preached a Christ made of a Woman, and not a Christ in them, that God will redeem the World by—

Reply. Because this our opposer is so ignorant of the Scriptures, and of the Light and Power of God which saveth; I may Answer his Challenge, and inform him, that the tendency and drift of all the preaching and directions of the holy men of God, Christ and the Apostles, was to turn people from darkness to the Light, to the knowledge of God and Christ; which is spiritual, and therefore inwardly and spiritually to be received and revealed: for that which may be known of God, who is Light, is manifest within, *Rom. 1.* And Paul said, *God who commanded the Light to shine out of darkness, hath shined in our hearts, to give us the Light of the knowledge of the Glory of God in the face of Christ Jesus,* 2 *Cor. 4.* And Christ exhorted to believe in the Light, that they might be the Children of the Light. And was not that in them which did beget them to God,—and bring them to be his Children? And did not Christ say, *he that is with you shall be in you? and I in them and they in me,* *John. 17.* And this appearance without in the flesh, and coming after *John Baptist*, and being slain by wicked hands, as touching the flesh, doth not destroy nor make void the doctrine of his spiritual appearance in his People, no more then his coming after *John* did his being before him in Spirit; for *John* said, *he that cometh after me is preferred before me, for he was before me:* mark, he was before *John* 1 *Joh. 1. 13.* though not in the flesh—or body in which he was crucified;—but being quickened by the Spirit, thereby he went and preached unto the spirits in Prison; and was not this preaching spiritual, and directed to Spirit, Life, and Light within, which opened the eyes of the understandings to see the power of God in Christ the Light, even the same power that raised up *Jesus*?—And was not the Word within a Light which both *Moses* and the Apostles directed to? and the Spirit or Anointing within to teach—lead into all truth, and save from sin and death, which has reigned in people? And what is Redemption but a freeing from the servitude of sin? and it is fulfilled in every true Believer by Christ, who is the power of God, who is made unto us Wisdom, Righteousness, Sanctification and Redemption; and all these

these are inwardly experienced by such as know that God hath wrought all their works in them: And therefore for *W. Burnet* to deny that Christ in them to redeem, is his gross error and ignorance, and contradiction to the Apostles Doctrine — as also how apparently does he contradict himself, when he grants that the fruits and effects of our Justification doth shew it self within and without? And surely then the cause thereof must be known within, Christ within, the Spirit that Sanctifies and Justifies within — God who works all our works in us, *1/a. 26. 12.* dwells in his people, *2 Cor. 6.* Now if Christ be to be known within, then that which reveals him, and may be known of God is within; there must be an eye, or else no seeing — and if it be blind or veiled, it must be opened by that which makes manifest things that are reprov'd, which is Light — But now as to Christs being in every man: *p. 4.* that's not our affirmation nor words, but that there is a Light of Christ in every man — even in the Rebellious, — to leave them without excuse. And what *T. Taylor* has said in that case, is true, and will stand over the head of this our ignorant opposer, who hath carp'd at this expression of *the word in the heart, and the Light shining in man*, yea, in every man, as being a present help against sin, — which is neither a marring of his work, nor any extenuation of the glory of the true Christ, nor any falsehood (as it is very ignorantly charged:) for the Word in the heart is to be obeyed, it saves the soul; the Light shining in the heart, gives the Light of the knowledge of the glory of God in the face of Christ: Therefore 'tis helpful against sin; 1. in that it saves from it; 2. in that it leads such as be kept in it, to the Glory which is immortal, and leaves them that rebel against the Light, without excuse; which if it had not sufficiency, and a saving property in it, it could not; for otherwise its insufficiency therein would be ground of excuse.

And as touching the Word which is nigh IN the heart; and wherewith shall a young-man cleanse his way, *Psal. 119. W. B.* his perswasion is, that neither of those Scriptures refer to Christ, but to the Scriptures of the Old and New Testament, which is called both the Word of God and of Christ, he says. — To which I reply, — This *Baptist's* ignorance and absurdity in this plainly appears, — touching both the Word that cleanseth, and the Scriptures which

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are the Writings that contain many *Words* of Truth (in the plural) whereas the Word which cleanseth and sanctifieth, *Job. 17.* is but one, which also is both a discerner of the thoughts, and powerful in the operation. Also, when *David* directed to the Word which was a light unto his paths, much of the Old Testament was not given forth or written; and to be sure, not the New: And when the Apostle directed to *the Word of Faith, which was nigh in the heart, to obey it*; this could not be the Scriptures or Writings of the New-Testament, for he was then but a writing part of them, and several other Epistles were unwritten, neither were they bound up into one Volume till many years after; besides, many have corrupted the Scriptures: but the Word which sanctifies and redeems, is the Incorruptible Seed which lives and abides for ever; And is not that Seed or Word, *Christ*? And how comes any to know, and rightly to understand the Scriptures but by the Spirit of God? for it's granted, p. 4. That *the Law of God is made applicable to us by the Spirit of God* — [So then men are to be directed to the Spirit of God within, which convinceth the world] but in contradiction to himself he saith, *Paul's knowledge of sin came by the Law, not by the Light within.* — Surely not by the Law, without the Light within, if by the Spirit of God it be applicable to us as before: for it was not the Law outward, as it was in the letter of it, that convinced *Paul*, for he had that before when a Persecuter, but as he received the Commandment within by the Spirit and Power of God, or his Light within — he saw sin exceeding sinful.

But further, in flat contradiction to his opposing the Light within (or the *Quakers Christ*, as he scornfully styles it) he confesseth That the Grace of God received in the work of Regeneration and Reconciliation, doth so principle the heart with an immunity to sin, and begets an hatred to it, and love to Righteousness, 1 Thess. 1. 5, 6, 7, so that it is from the Principle within, together with the observation of the Rule without, that the soul is made to gather Sanctity and Holiness, he saith.

Ans. Then the Grace within, which works such a good effect in the soul, must needs be saving, for that it removes the sin, which is the cause of condemnation, and works sanctity and holiness,

nels, through which is acceptance with the Lord; and why then is the *Quakers Christ* within so much despised and scorned, in many places throughout his Book? And as for the Word, together with the Spirit, cleansing and sanctifying—The Word and Spirit are one, and he that hath the Word of God abiding in him, hath the Spirit of God in him; and this with its blessed effects we certainly know, and therefore cannot slight the Scriptures of Truth, or Words of God therein, which he calls the *written Words*, because they proceeded from the Spirit.

And whereas he would not give any ground of jealousy that he should judge that the written word and spirit in any man, as abstracted from Christ, in the strictest and most uniform obedience, doth cleanse; or that our obedience is any cause either of Justification or Sanctification.

Ans. If this our Opposer deems that the Spirit in any is abstracted from Christ, and that any obey the Spirit without Christ; It's none of our belief, for they are not divided; and we know that there is no condemnation to them that walk after the Spirit, for they are in Christ, and have life in the Son of God.

2. Whereas our obedience to the Spirit is denyed, as being any cause either of our Justification or Sanctification. This is a denying of the Apostles Doctrine, and is repugnant to the spiritual-obedience, which is both acceptable to God; and through the Spirit, and the obedience of the Spirit, the true Believers mortified the deeds of the flesh, and purified their souls, *Rom. 8.13. 1 Pet. 1.22.* Besides, the obedience and works of the living Faith (which is not a self-righteousness) are attended with Justification, and some cause thereof; for was not Abraham justified by works when he offered up Isaac? *Jam. 2. 21.* And the Saints were sanctified and justified by the Spirit of God, *1 Cor. 6. 11.* But then if our obedience in this case must be wholly excluded, as not any cause either of Justification or Sanctification, how comes the suffering and Blood of Christ so often to be rendred and applied upon believing? Is believing no part of the creatures obedience? What ignorance and contradiction is in this *W. Burnet's* Religion—what sayes he to this? See how he comes off in the following words.

Bapt. I do believe that our Justification comes in by no other way or means, or name under Heaven, but by Jesus Christ (which is so far true)

true, But further he adds) *and that by shedding of that Blood, and offering of that Sacrifice upon the Cross, Heb. 9. 22. 1 Pet. 1. 19. and that our Justification is the real cause of our Sanctification.*

Ans. If so, and that our obedience be not any cause thereof, (as before) then are all men in a justified state for whom he died; and he was offered and dyed for all (as is confessed by this our Opposer, and others of them) from which state men's not obeying (or disobeying) can be no hindrance, if their obedience contribute nothing to it, or be no cause of either Justification or Sanctification; so their believing or not believing can neither further nor hinder by this account. But then if it should be denied that all men are justified by the sufferings and blood of Christ without: I ask, Why are not all? It's answered readily, Because all do not believe: Then it's because they do not obey. But what if they do not, if their obedience of the Spirit or Light within be no cause of their Sanctification or Justification, are they not therefore justified? but then whence is this power of believing and obedience derived if not from the Light and Spirit of Christ within? but as to Justification being laid one while upon the name of *Jesus*, another while upon the shedding of that Blood without, another while by the Offering or Sacrifice upon the Cross: What confusion is here! and how is this man put to it to patch up his own principles! Christ's name is *Everlasting*, it is called *The Word of God, who by one Offering hath for ever perfected them that are sanctified.* Where doth the Scripture say, that Justification is the real cause of Sanctification? or that men are justified in an unsanctified or disobedient state? and if some be justified in that state only by the Offering and Blood of Christ without, as is supposed, and not all that are in the same state? does not this render God partial and unjust, if he withhold that from men which is both merited and purchased for them? as these our Opposers affirm, whilst their obedience is so little set by or esteemed, that it's deemed no cause of either Justification or Sanctification. —

But then, as to the shedding of Christ's Blood without, which so much stress is laid upon; whose work was that, but a wicked mans after he was put to death? and where is that Blood? is it in being, yea or nay? or, did it sink into the ground and corrupt, as
some

Some of you have confessed; and in P. 40. that Blood that was shed is not in being, saith *W. B.* How then does it cleanse, sanctifie, justifie, redeem, save &c. as he would have us beleive? whereas in that *1 Pet. i.* cited by this our opposer, its said, we are not redeemed by corruptible things, but by the precious Blood of Christ: Therefore that Blood which redeems is in being and not corruptible no more then his Flesh, that saw no corruption, but bears record with the Spirit— But this is a mystery veiled from all such carnal contenders, as carnally look upon things according to the outward appearance and no further; Nor can they in that state see thorow the Vail unto the heavenly things themselves, nor unto the perfect Tabernacle, which Jesus Christ is the High-Priest and Minister of.

And another Testimony upon which *W. Burnet* scoffs and carps against the Light within, is *Humph. Smiths*, viz. *That there is no other rule, or means, or name by which a man shall ever come to walk with God, but that which is manifest of God, even the Light of the Son of God, the Light of him who saith, I am the Light, &c.* But how does *W. B.* assay to confute this? for it is a truth that he does not answer, but scornfully sayes, p. 5. viz. *You may see the Quakers Christ is manifest to be in the World, in the Heart, in that sense; they preach that he is come in the flesh— but not that he was flesh, or that the flesh taken in the Womb of the Virgin was Christ— but that Christ was in that body, or in the World.*—

Rep. 1. As to man's coming to walke with God, we know it is by the Light of Christ within; for, if we say we have fellowship with him and walk in darkness, we lie— and do not the truth, *1 Job. i. 6.* therefore it is by walking in the Light that fellowship with God is attained to. And as to Christ's coming in the flesh, we do confess according to the Scriptures (and even in that particular body prepared for him in the Womb of the Virgin) which we do not find that you *Baptists* do clearly confess to, whilst you oppose us, for confessing his coming in the flesh, or for not saying with you, that the flesh and body Christ took upon him was Christ, — which is all one as to say that Christ took upon him Christ, which were to make two Christs; whereas every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, but is the spirit of Anti-christ

christ, 1 *Job*. 4. It is not Jesus Christ come in Jesus Christ: Thus you make your selves ridiculous by carping at the Truth, and cavalling against Christ's Light which the *Quakers* own.—

And as to our laying the stress of Salvation upon our obedience to the Light within.

Ans. Christ is the Author of Salvation to as many as obey him, who is the true Light that enlightens every man, and in his Light he is to be followed and obeyed; and therein we lay the stress of mans duty in obeying the Light of Christ within, and his Salvation in the Light or Grace which appears to all men.

And as to Christ's coming in the Clouds of Heaven: his coming *W. B.* represents as the lightening out of the East to the West, that he is sure a man may see, without turning his eye within himself, he saith.

Ans. His coming will be terrible to you that deny his Light within; yet we confess the coming of Christ is in the Clouds, and is as the Lightning, though he is yet clouded from many. As the Cloud (at his Assention) received him out of their sight, who stood gazing; so all the gazers abroad from the Light within, may read their figure, even the Cloud. But *Steven*, when he was full of the Holy Ghost, saw Heaven open, and the Son of man on the right Hand of God. This Holy Ghost was the ground of his so seeing the Son of Man; surely he did not see God, nor his right Hand with Carnal Eyes. And Christ said, *There are those that stand by that shall not taste of death until they see the Son of Man coming in his Kingdom, or the Kingdom of God come with Power, Mat. 16. 28. Mark 9. 1.* Neither Christ, nor the Holy Men of God said, as this *Baptist* doth, That neither God, Christ, or the Spirit, or any thing capable to save, is to be found in any unregenerate man, to which he may turn for Salvation. How false and gross is this! Is God to be confined, or the holy One to be limited, whose presence fills Heaven and Earth, and who filleth all things? And did not Christ direct to the Kingdom of Heaven within, *Luke 17.* and to believe in the Light, that they might be made the Children of the Light? So that they had the Light before they were born of it, and it shone in their hearts; but and if not every unregenerate man hath any thing in him that's saving; by this, not any of Gods Children, till

till they were his Children, had the Light in them: How came they then to be convinced and begotten to God? Where was the Light in the Order of Gods Work in the Soul before it was effected, if not at work in them? But to his own Contradiction, p. 8. he confesses, *That the Law was accompanied with the Spirit in that regenerating Work.*— Then it was in man.

And as to that Story and Accusation against *J. Naylor*, we never understood that he professed himself to be Christ, neither in his examination before the Magistrates, nor before; but that Christ was in him; so that he in the Story is wronged therein, which favours of meer malice and envy in this *Baptist*, to render us odious and obnoxious in the sight of our Enemies: howbeit, wherein *J. N.*'s weakness was either in suffering, or not reproving the madness of those that were with him in Prison; therein we never justified him nor them, but testified against them; and when he became sensible of his loss, it became matter of great trouble and sorrow to him, and he openly judged himself, and through repentance found mercy, by all which the truth and uprightness of our way, so much villified and struck at by this *Baptist*, was justified, and he found to be unjust in upbraiding us with that which we never owned; and in that hath done, as neither he nor his Brethren would be done by; neither is it reasonable to judge and condemn Principles, either from the defect or abuse of any persons professing them.

But to the matter before, it's confessed from *Rom. 7.* *That the Commandment being brought home with Authority, and accompanied with the Spirit; and he seeing himself a dead man, he was forced to fly from his legal Obedience to the Righteousness of Christ; therefore the Spirit is alive because of Righteousness, &c.* —

By all which 'tis confessed, 1. That it's the Spirit of Christ manifested within makes the Law of force. 2. Which brings a man to see himself, and his own works. 3. Brings him to Christs Righteousness for refuge. And this Spirit is that which the *Quakers* direct to, that people may begin in it, and live in it, to see the work of Regeneration, and of Righteousness, thereby wrought in them; and this is that Spirit which reproves the World of sin, even the unbelieving World for their unbelief in Christ: So that

here our Opposer, to his own confutation, hath confessed to the *Quakers* Christ, (as in scorn he often terms him) as he, without whom neither true Conviction nor Regeneration is wrought, nor yet Christ's Righteousness received for a refuge: but what he means by that Righteousness, will further appear.

And now this *Baptist* having undertaken to shew what *that Light* is in every man that convinces of sin, unto which the *Quakers* exhort men to turn; by which he hath confessed a convincing Light in every man; but saith, *It's neither God, Christ, nor the Spirit*; His proof is, *Ephes. 2. 11, 12.* touching the Gentiles being *Aliens, Strangers, without God in the World, &c.*

Reply. *He was in the World, and the World was made by him, and the World knew him not, John 1. 10.* These being *Aliens and Strangers* from the Covenant of Promise, and walking according to the course of this World, in that sense they were said to be without Christ, and without God in the World, their understandings being darkened, and their minds alienated; but it does not follow that they had none of Christ's Light in them, or that the Spirit did not reprove them, they being in the World, for the Spirit reproves the World of sin; surely it would be a blind inference, to say, *That neither God nor his Spirit were in the World, because they were without God in the World, and sometimes afar off*; whereas his Presence fills Heaven and Earth; and from his Presence & Spirit, Hell cannot hide, nor the deeps cover, though God beholds all the wicked a far off, and they are without him as to any living sense, union or enjoyment; their minds being estranged from his Light in them, which in that state appears or shines in darkness, though it comprehends not the Light; and these are those that rebel against the Light, that know not its wayes, because they abide not in its paths, *Job 24. 13.*—and that say to the Almighty, *Departs from us, we desire not the knowledge of thy wayes, Job 21. 14.* wherefore the Almighty is nigh unto them, convicting and striving with them by his Spirit, though it shall not alwayes strive with man; so that they may be said to be both without God, and without Light, as to the true knowledge and possession, and yet have both nigh to them, even reaching their Consciences.

Bapt. Those were, in Eph. 2. without God and Christ in the world, what

what then can such turn to within for Life and Salvation?

Ans. To the Light of Christ, wherewith every man's enlightened; and the reproofs of the Spirit of Truth, which reproves the world of sin, that they may know the true God, and his Son, which is Life Eternal.

Bapt. The cause of acceptance is what God hath done for man; and not mans unspotted Life that doth perform his obedience, but Christ becoming obedient to the Father for man.

Ans. The unspotted Life is an effect of God's work in reconciling man in Christ; and this is acceptable to God, which the spotted corrupt life is not. Neither will your applying Christ's obedience, render you in your spotted lives and sins acceptable or justified; for he came in the likeness of sinful flesh, that he might condemn sin in the flesh, that the Righteousness of the Law might be fulfilled in them that walk not after the flesh but after the spirit. Mark! *within* is the fulfilling and effect of Christ's obedience, Rom. 8.

Again, for W.B. to argue, that because the Saints were in darkness in the time of their unregenerate state, that therefore no man can be said to have either God, Christ or the Spirit in him in that state. This argument is fallacious; for he might as well argue that the light cannot shine in darkness: whereas a man may have the Light in him when he is not in it, or walks not in the Spirit: and if he should say, that God or his presence is not in the world, because the world knows him not, but is in darkness, and in that sense without God; this were absurd and fallacious, of the nature of his argument.

Bapt. To what then shall such turn within for Light, that have there nothing but darkness?

Ans. This contradicts his former confessing, that Light is in every man that doth convince of sin, which is something besides darkness. But there are those that put darkness for light, and he hath herein done no less to his own confusion; and surely that light in every man that convinceth of sin, is worth the turning to, to lead the mind out of sin.

Bapt. The fourth proof, Esay 8. 20. From this may be gathered that those that are not principled with the knowledge of the Law of God,
and

and testimony of Christ, but contrary thereto do exhort, are in the dark, and blind, without any light in them, they have no light in them if that be so: there be a people that have no light, such have neither Father, Son nor Spirit in them; P. 9.

Ans^r. That of Isa. 8. 20. No light, should be no morning, as in the Hebrew, שָׁחַר, *Shachar*, i. e. *Aurora*: but there is a light shining in darkness; Before the day dawn, and day-star arise, or the morning appear in them. But how has this man flatly contradicted himself! whilst in other places he ha's confessed to a convincing light in every man that doth reprove him for sin, and by which a wicked man, upon sins committing, receiveth checks from; see Pag. 8, 16. & tells us of the *Light of Nature, Creation-Light, Spirit*, that God hath plac'd in man, every man by nature having the Law plac'd in his heart, viz. the Ten Commandments, that is to say, in the substance of them. Thus far he hath in plain words confessed to a Light in every man, though other whiles he affirms they have no Light, no not any Light in them; Who know not, but act contrary to the Law of God. —

And thus the Reader may see how he has given a deadly blow to his own evil cause, against the Light: for might not I as well argue against him, that if some have not any Light in them, then no convincing Light? and how then is the Law and substance of the Ten Commandments in every man? But then on the other hand, if the substance of that Law, or those Commandments, be in every man, then this is not natural, but Spiritual; the Law is Spiritual, as written in the heart, and the substance of this Law enjoins to love the Lord God with all the heart and soul, and thy neighbour as thy self; which Christ said to the Lawyer, *This do, and thou shalt live*, after he had asked him, what he should do to inherit eternal life? Luke 10. 25, 26, 27, 28. Now that Light which leads to eternal Life, must needs be the Light of Christ saving; and this is in every man, which teacheth so to love God (as is confessed) that life eternal may be inherited, which to say is the light of nature, an uncertain guide (as the titles of his pages) and to scorn it as the Quakers Christ — this shews the great ignorance and folly of this our opposer, and his gross and apparant contradictions; and it is not his scornfully saying over and over, *thus you may see the Quakers Christ,*

Christ, that can confute us, or destroy our Christ, who is Gods Christ.

Bap. It would be a vain and fond saying, to say, when the natural Sun is hid under a Cloud, or the darkness of the night, therefore there is no Sun there; but these have none neither shining nor hid in them: To what should such turn to within then for Life and Salvation?

Ans. Yes there is some Light hid in men who are dark — By the same reason as before, the Light of Christ may be where it is clouded and veiled with darkness, and it doth for a time shine in darkness, and is there to be turned to within and taken heed unto till the day dawn; So to say they have none shining nor hid in them, is a contradiction to the former saying, that every man hath a Light convincing of sin, and the substance or body of the moral Law in him, which enjoyns truly to love the Lord God, &c. and the Law within is Light.

Again, to that of *Job. 14. 17.* The world not receiving the Comforter, or their rejecting the Spirit, is no reason to prove they are not enlightened by it, but rather the contrary; for the Spirit re-proves the world of sin; and to them that resisted and acted despite against the holy Spirit, it was given, and did check them, or else how could they be said to resist it? and that the Spirit shall not alwaies strive with man?

Bapt. Again, In answer to that of *Job. 1. 9.* That was the true Light that lightens every man that cometh into the world, the Baptist gives this meaning, viz. that it was the Word before he took flesh, which was God, and this Word [Co-Creator with the Father] so he was the Light of the World, and lighteth every man — for the Light of Reason and the Light of Nature — P. 10.

Ans. First, It is to be noted, that a Light of Reason, &c. is hence confessed to be in every man, which still contradicts his saying before, of some having not any Light in them, and nothing but darkness in them. 2. If, as God, he lighteth every man, this Light is spiritual, for he is a Spirit who doth enlighten every man: In him was Life, and the Life was the Light of men, *Job. 1. 4.* So that 'tis as absurd to say, that God's Light that immediatly shines from him is natural or created, as to say the light of the natural Sun is spiritual and increatd: for it's said of the Word, That was the true Light that

that enlightens every man coming into the World, which he might as well say is natural in the fountain as in the stream. — 3. To tell of the word *God, Co-Creator with the Father*, is all one as to tell of God being Co-Creator with God, if the Father be God; and this is to make two Gods, two Creators, &c. for *God, Co-creator with the Father*, plainly implies two. Thus Nonsense, Confusion, and Blasphemy is heapt up against the Light within, to lessen, misrepresent and undervalue it, and the Doctrine of it, so truly held forth by us. How greatly are the *Baptists* herein repugnant to the Testimony of *John Baptist*, and the Apostle *John* — touching Christ the Light!

Bapt. The spirit in man, and obedience to it, is not the cause of mans union with God; But the reception of the spirit and obedience, the effects of mans union.

Ans. Which is all one as to say, that a man hath union with God before he either receives or obeyes his Spirit, which is whilst he walks in darkness, which he that so sayes doth lie, 1 *Joh.* 1. 6. And then what is the ground and cause of mans union with God? if obedience and reception of the Spirit be not the cause but the effect of that union, is not the true begining in the Spirit? and is there not obedience to it, in beleiving in it before man's new creation in Christ be effected? the spiritually minded do know.

Again, If the Kingdom of God was in the Pharisees, *Luk.* 17. as is granted (they being wicked) it's in every man in some degree, contrary to his assertion, *P.* 12.

But he tells us these words [*within you*] may be read, in the midst of you, in the Margent of the Bible. So here we must be accused from the margent, as being in error, for holding what is in the chapter, which is truth according to other Scriptures.

Besides his telling of *Christ and the Gospel being taken out of them*, implyeth they were sometimes in them, and as to receiving the Kingdom as a little Child, from whence he denies it to be in every man; that is no good consequence: for the Pharisees were neither converted, nor yet in the state of a little child, when Christ said, *the Kingdom of God is within you, Luke* 17. 21. for it may be in men, though but as a grain of Mustard seed, when they are not in it.

Bapt. Though Christ be in his Saints, he is not there as a Saviour.
Ans.

Ans. That's false doctrine: for he saves them from sin, and is manifest in them for that end, to destroy the Devil's work: and elsewhere it's confessed, that if Christ be in you, the body is dead because of sin. But farther he adds as followeth.

Bapt. Or a Light to be turned to, for to guide them in their obedience God-wards without the Scriptures; But as a Comforter by the application of his promise.

Ans. Herein is the sufficiency of Christ and his Light to guide, opposed and denied, without the Scriptures, by this our opposer; as if the Scriptures must needs help Christ the Light or Spirit; and as if the guidance of the Spirit now were not to be esteemed of as Scripture, inspired as well as the Scriptures were, when given by inspiration to the men of God of old: Or when it's confessed that Christ within is the Comforter, he means by the application of promises without, which is still to detract and diminish from the Spirit's sufficiency both in guiding and comforting, though it leads into all truth, and brings to know the right use of the Scriptures, which we do own, in preferring the Spirit, and owning its guidance to lead into the knowledge of the truths in Scripture.

Bapt. As to the essence or being of Christ, it is at the Right hand of God in the Heavens, which must retain him (nay which must receive him) Acts 3. 21, 22. But this the Quakers scoff at, as a Christ above the Clouds, or at a distance from them.

Ans. What does this talk and reflection upon us tend to, but to exclude both the being of Christ, and the Heavenly state out of his people, and to confine both God, Christ, Gods right hand of power, and being, all remote from his people, and then how is their conversation in Heaven? how are they in the Fathers right hand? and what Heaven is it? and where are the heavenly places the Saints were in, which Christ and the Son of man was in when upon earth? was it a natural Heaven or a spiritual? and is not that the Heaven of Heavens, or the chief Heaven, which is most near to God, most spiritual? But unto whom shall I speak wisdom, or utter knowledge? they that shut their eyes in prejudice will not be made to see or understand. We know and confess that Christ ascended far above all Heavens, and yet fills all things, and Gods

presence fills Heaven and Earth — But in answer to the question, *How then is Christ in his people?*

Bapt. 1. *By the beams of his light; 2dly. by his holy Spirit.*

Rep. Then by this the holy Spirit in his people is Christ in his people. But then what nonsense is it to say, *that Christ, or the Spirit in his people, is but the beams of Christ, or his Light, out of his people, above the Clouds, at a distance?* Where this man saies his essence is, as if that the Spirit within were nothing of Christs essence; what ignorance is this! whereas the Apostle said, *the Lord is that Spirit,* and the last *Adam was made a quickning Spirit,* 1 Cor. 15. 45. 2 Cor. 3. 17. And I ask, if Spirit be not the Essence of that which is spiritual? and if Christ in his People be the Holy Spirit in them? Does not this contradict much of his Book against us? For is not he often denyed to be Christ, as he is the Spirit, the Word, the Anointing, &c. by such of you that know him not, but would exclude him out of his people, at a great distance, you know not where?

And as touching those that were sensual, having not the Spirit, from which he seems to argue against us. Such were said to turn the Grace of God into wantonness, denying the only Lord God; and such acted despite against the Spirit of Grace, and therefore their minds were turned from the Light and Spirit, which at sometimes appeared in them to conyince them; or else how could they thus abuse and despise the Grace and Spirit of it, if 'twas never in them? They were said, Not to have the Spirit, when they lived not in it. But their minds were turned from it, and they became sensual; that true feeling, sense, and understanding was lost, and yet whither could they go or flee from the Spirit, if it pursued them to their condemnation, seeing that if they digged down into Hell; God was there to torment?

Bapt. *With the heart man believeth, by the help of the Spirit, through the Scriptures, and not by turning to the Light within. But saith the Quaker, Thou must hear the checks of Christ in thy Conscience, &c.*

Ans. Here turning to the Light within, and the checks of Christ in Conscience, is made very light of, and shut out, and yet the help of the Spirit is granted; and is not the Spirit within, and the Light
of

of it within? And must not people turn within for its help? What confusion and silly work has he here made against the Light within? Again, the Scriptures he calls, *The Law and Testimony, the Word of God, the Gospel*; his proof is, *Deut. 30. 11, 12, 13, 14.* Whereas the Scriptures signifies Writings, and much of them was then unwritten; and when the Law and the Testimony was spoken of, *Isa. 8.* The Scriptures of the New Testament were not then in being; but the Commandment and Word was nigh in the heart, and the Law is Light, and the Testimony of Jesus the Spirit of Prophecy, and this was before the Writings; but in contradiction to himself, this man saith, *'Tis true, Christ is called the Word.* But then he adds, *So is the Scripture; and every Text therein.* So here's no distinction between Christ and the Writing, as if they were all one: But then he further adds, *They may as well say, because Christ is called the Son of God, that therefore every Believer is not a Son of God.* Now see how his Instance holds with his Assertion, *That every Text is a Word of God*; but many Texts are many words, and therefore those many words are the Word, which is but one; as if he should argue, That every Believer is a Son of God, so therefore all Believers (which are many Sons) are the Son of God, (which is but one Son). Where learn'd he this Logick? Surely he might have learned a difference between *Singular* and *Plural* in his *Acquaintance*.

But the Word of God is peculiarly spoken of, (*this Name is called, The Word of God, Rev. 19. 13.*) and this lives and abides for ever, though we do own that words that God spake are contained in the Scriptures, so what they call *the Word*, we say the same; and what they call *Words, Sayings, &c.* we do also. And Peter's preaching to *Cornelius*, and those with him, was not against the Light within, (but did tend to establish them therein, contrary to what is implied, *pag. 15.*) How received they the Holy Ghost? and how and from what did they work Righteousness, fear God, and receive acceptance with God? which *Peter* did not minister to draw them from, but rather to confirm them in. And did not he herein the more exalt that Light which led them to fear God, &c? And to his saying,

Bapt. That this Faith becometh God's evidence, or witness, *as to what Christ hath done for us*, Heb. 11. 1.

Ans. To this, I say, That in that place it's said, *Faith is the substance of things hoped for, the evidence of things not seen*. Now things hoped for are to come; but were Christ's outward sufferings to come, and not seen? Yea, Faith does evidence the effects of Christ's obedience, and of his sufferings, in every one that is a partaker of a conformity to his Death, and of the power of his Resurrection.—

Again, if the Spirit's reproofing the World of Sin, be to be understood of the Doctrine of the Saints, as is supposed pag. 15. and that there be not a Light of the Spirit in the World, before they have that Doctrine preached to them outwardly: What do the Saints preach to in people? what is it that can receive and close with their Doctrine in them? And what is it in the Conscience that they are a good savour to? And if there be many of the Heathen that never heard their Doctrine outwardly, nor read the Scriptures, as in pag. 16. What must become of them? Must they be condemned, and yet never have a Spiritual Light in them? How then are they without excuse? — But of this ignorance and narrow spirit we have seen sufficient among such opposers of the Light of Christ, in their denying its free extent to all.

Bapt. And now the Baptist saith, *Having shewed that the Light that is in every man, is neither God, Christ, nor the Spirit; he shall endeavour to make it his next work to shew you what Light that is in every man that doth convince and reprove him for sin, or that a wicked man upon sins committing receiveth checks from; that is, Conscience, there is a Conscience in every man that is at work at one time or other, accusing or excusing*, Rom. 2. 15.

Ans. By this he hath evidently confuted and contradicted himself. 1. In confessing a Light in every man, convincing and reproofing for sin, contrary to his telling us of *no Light, nor any Light, nothing but darkness, in them that speak not according to the word*. 2. In his confessing to a Conscience that doth convince, reprove, and check the wicked for sin; which Conscience in that capacity surely is rightly and truly informed by a true Principle, or Light, because it reproveth for sin and evil, and stands against the

the wicked ; which must needs be when Conscience is convicted, awakened, and quickened, by a supernatural or Divine Principle of Light ; for Conscience defiled, perverted, corrupted, seared, (for such there is in some) will not manifest nor reprove sin ; for sin is manifest by the contrary ; as whatsoever makes manifest is Light. 3. Those Gentiles, *Rom. 2. 15.* whose Conscience also bare witness ; it was to the work or effects of the Law written in their hearts that it did bear witness, see *vers. 15, 16.* and that Law was Spiritual, for they had it not in the Letter. 4. This Baptist has confessed, That there is a Principle or Spirit that God hath placed in man, sometimes called the Candle of the Lord, *Prov. 20. 27.* sometimes called the Spirit of the Understanding, *Job 20.* which contradicts his denying that the Spirit is in every man ; For, 1. there is a Divine Light, or Spirit which lighteth, kindleth, and quickeneth the Spirit of man, which makes it capable of being the Candle of the Lord, searching, &c. 2. There is a Spirit in man, but the Inspiration of the Almighty giveth understandeth ; and upon whom doth not his Light arise ?

But now he asks, *Upon what bottom doth Conscience stand, or by what rule doth Conscience act ?* And then answers,

Bapt. The Conscience doth variously in the Heathen, and such as have not read Scriptures, nor had the true God and Christ preached to them.

Rep. But Conscience did not act contrary to the Law of God in them, spoken of *Rom. 2. 15.* neither doth it act variously, when quickened, so as to reprove evil as before, how then does it act variously in the Heathen ?

Bapt. *Answ. p. 17, 18.* Many there be that worship Planets ; many there be amongst the Heathens, and others, that make great Conscience of adoring that which they do attribute the title of a God to. — If a man in Gods Worship never so much err, if he be serious in it, Conscience is quiet, but if there be a faulting, Conscience reflects.

Rep. This is in those things wherein they are deceived and captivated in their understandings, and their minds corrupted from the true Light in them, that men are become a Law to themselves in those things wherein they are deceived and misled, which are as so many Vailles, and Mists, and Clouds cast over their understandings,

derstandings, and so their Consciences are defiled; though Conscience simply considered, whilst mans mind is not brought under those Clouds, Delusions, and Sorceries, it is simply that computation of knowledge and understanding that God has placed in the mind and spirit of man, which is capable of the exercise and guidance of the Divine Light or Spirit; and as it reproves sin, (as confessed before) and bears witness to the Law of God within, which is Light, it doth not act variously as to prompt man in any thing that is sinful, either in things relating to Man, or Worship; It do's not act nor lead in any idolatrous way or worship for thats sinful, which they that are led into, it's commonly by mens traditions that corrupt the simple (that originally flow from the power of darkness) and not by the Light within, as many are by corrupt doctrines and traditions perverted & drawn from the Light within, and kept from looking to it, and so in a dark ignorant state: And this is the tendency of your Doctrine, who are warring against the Light within, — as thou *W. Barnes* hast done, one while telling us, *There is not any Light in those that are in the dark*; another while, *There is a convincing Light in every man, which is one while Conscience* that so convinceth and reproves; another while, it is, *The Light of Nature*; another while, *The Law written in the heart*; and then its *Creation Light*: Another while it is, *The Candle of the Lord, the Spirit of the Understanding*; Another while 'tis *the Substance or Body of the Ten Commandments*, pag. 16, 17. Alas poor ignorant and scornful contender, how pitifully art thou put to it, and how art thou puzzled and confounded; surely the Law of God in the Heart, and the body of the Ten Commandments in the Heart, does neither lead nor prompt any of them in their idolatrous ways, so that in those ways they are perverted and turned from the Law of God within, which Law is unalterable.

Bapt. The Law written in the Heart, in Creation, is the principal ground of Conscience-Conviction, Rom. 2. 14, 15. God in the Creation did so principle the heart of man with Righteousness, and Holiness, and Justice, with the knowledge of himself, having the Counsel or Law of God in the Heart; that though he left himself by sin, he did not wholly lose his Creation-Light, there was still a knowledge left in man of God, but not abilities to do good.

Ans.

Ans. And surely this Counsel and Law of God in the Heart, and this knowledge of God left in man, is more then an erring Conscience, or a deluded mind; for though mans mind may err, so cannot the Law and Knowledge of God left in him. Thus you may see how this our opposer overthrows, and confutes himself and his own cause, and not us nor our Principle, but rather confesses to it, after he has rendered us and it as odious as he can. Besides, as the Law of God is the ground of Conscience-Conviction; Conscience in that capacity will not allow a man in any evil; and did not God leave abilities in man to do good, how then did he by his Law in man require good to be done? And how could he then condemn man for not obeying him, if he hath not given him power to obey? Does he require impossibilities, and then condemn man for not answering his requirings? No sure, if he did, it would render him a very hard Master, and what less hath our Opposer done?

But what says he further to the matter, what capacity is fallen man in as to light and knowledge within?

Bapt. Every man by Nature having the Law placed in his heart, viz. the Substance of the Ten Commandments, and so much light and understanding left in him, as to know good and evil in some measure; though they never had the Letter of the Law, yet having the Substance of it, God doth expect an acting accordingly.

Ans. If God doth expect an acting, according to his Law which is in man, viz. The substance of the Ten Commandments; then he expects man should truly love him, and for that end he gives ability, or else he would not require it; man is not condemned for that he has not afforded him, or is not capable of, for he gives to all men liberally.

Bapt. And then whereas *W. B.* speaks of the Body of this Law, or Light, in the Heathen, that they have an understanding, there is a God, and that worship is due to him, though this God they know not, nor how, or in what form to worship him, for that is revealed by the Scripture, he saith, p. 17.

Ans. Yet notwithstanding, in contradiction to himself, he hath confessed The Law of God and substance of the ten Commandments to be in their hearts, to which God expects obedience. Surely that
which

which teacheth men to love the Lord God with all their hearts and souls, teacheth them the substance of true Worship; and *the Law of the Lord is pure converting the soul*, yet it's probable many that have a sense of this Law of God within, and his Worship, may not be in the form of these Baptists, nor come under their form of Water-Baptism (which such a great stress they lay upon) and yet be accepted of God, and saved notwithstanding, being baptized by the Spirit.

Bapt. There is that light and understanding still left in nature, that there is a God, that there is worship due to him: but the Light in man leaves him short of what the true God is, and what worship is due to him.

Ans. The Light that God hath given, in man, doth not only shew that there is a God, and a Worship due— but also leads him to know the true God and his Worship, where it is obeyed, as it did to those Gentiles spoken of in *Rom. i. 19, 20, 21.* when that which might be known of God was manifest in them, which was the ground of their discerning the invisible things of God, even his Eternal Power and Godhead, from the visible Creation; so as they were left without excuse when they turned from it, and liked not to retain God in their knowledge; viz. which disobedience and abuse caused their Reprobation and further Apostacy and Idolatry: *Rom. i. 27, 28.* surely it would be improper to say they liked not to retain God in their knowledge, if they had a knowledge of God.

Bapt. How uncertain a rule or guide is the Light within, or the checks of Conscience for a man to build his Hope or Faith upon?

Ans. Not uncertain to them that have tryed it, and beleived in it as Christ exhorted; The Spirit that God hath given is certain, the Law of God in every man is certain, the substance of the ten Commandments within (as is confessed) is certain; Conscience when acted by the Light and Law of God within, is not uncertain in it's checks against sin.

Bapt. For if that Light that is in man be darkness, or vailed with gross errors and so the soul run into strange enormities, how sad will it be for that soul that gives up himself to follow it? this is the Quakers Principle, not only to look for Salvation from it, but to be led by it, and

Ans. Surely this is a very sad conclusion against the Light within

within, and very false [for he hath confounded erring conscience, light and darkness together, as not making a difference here, in the end of his work : for, first, a Light that convinceth and reproveth the wicked of sin, is confessed to be in them : 2ly. A knowledge of God left in man : 3ly. The substance, or body of the ten Commandments : 4thly. Consciences conviction, which the Law of God in the heart is the ground of ; none of which can truly be deemed darkness, though some put light for darkness and darkness for light, as this our opposer hath done. Also to tell of the light in man being darkness, or veiled with gross errors, are two different things ; for the Light being veiled in some, doth not change it from being light in its own essence : And now it wil not be sad for that soul that gives up himself to follow the Light within, which convinces and reproveth for sin, and teaches truly to love the Lord God, and to do righteously & justly before all men ; which answers and fulfils the substance of the moral Law, which is confessed to be within men, even in the very heathen, as in p. 17. So that the truth of our Principle touching the *Light within*, is evidently verified and proved both from the Scriptures of truth, as also from our adversaries own confession : therefore the rest of our Principles which depend upon it must needs be true, the *Light of Christ within* being the fundamental or most binding, as W.B. has confessed : so the less need be said to his frivolous objections against us in other particulars, howbeit some things may be observed touching several passages following.

Bapt. *Those that have not the Spirit to lead them, if the Scriptures be the Rule, what Rule have they ?*

Ans. Without the guidance of the Spirit, the right use and end of the Scriptures cannot be known, they are as a Book sealed, only by the Spirit truly opened, as to their not having the Spirit to lead them, that's but a begging the Question, and contradicts much of what he hath said before ; for how are any said not to have it, but in that they walk not in its way, nor follow its leadings, but rebell against the Spirit, grieve and vex the Holy Spirit ; such are not without it, as to its conviction and reproofs, though not having it as to the true sense and apprehension of its guidances, life, virtue, and glory of its ministration, they being in that which is sensual and devilish,

Bapt. God never designed the Spirit to be man's Rule, but to be man's assistant and helper, to walk and build by the rule: the Scriptures doth direct him to his duty, pag. 12.

Ans. And are not the directions of the Spirit according to the Scriptures? did not God ever design the Spirit to lead into all Truth? and if the Spirit doth principle a Soul for his duty, as this our Opposer confesseth; then the Spirit is sufficient to guide, order, and be a rule to him in his duty; so that in denying the Spirit's sufficiency, he hath denyed Scripture, which testifies of the Spirit, which many may be led by that cannot read the Scriptures; and to his confessing, *That every Believer is as a wise builder, that hath his judgment and skil principled within.* By what is the true Believer so principled, if not by the Spirit, or Light of Truth within? Is it not the Spirit that doth so principle a man for his work, both in praying, hearing, and obedience? yea, it is confessed in the same page, that it is the Spirit; and doth it follow, that the Spirit of God is not a rule sufficient, or that the Light within must be excluded from trying Doctrines, because the *Romans* did search the Scriptures, to see whether these things were so? whereas they received the Word with all readiness of mind, which implies, that in the main they were satisfied, in that they received the Word with such readiness; and they searched the Scriptures, which if in any particular thing this may be said, to imply a doubting on their parts, their doubt cannot be any Argument to detract from the Spirit's sufficiency, both to inform, satisfy, and guide them into the Truth declared of in the Scriptures; so that to say, *It was by the Scripture without, and not by the Light within:* This shews great ignorance thus to exclude the Light, whereas he should rather have said, as his former words intimate, *That it was by the Spirit or Light within, together with the Scriptures, that they were assisted, holpen, principled, and directed:* But now it is the man of God who is led by the Spirit, that knows the true use and profit of the Scriptures, *2 Tim. 3. 16.* where it is said, *All Scripture is given by inspiration, which should be read.* All Scripture given by inspiration, is being added. Now he that receives Scripture by Inspiration, knows the right use and profit of it, thereby, all which

shows the sufficiency of the Spirit, or inspiration of the Almighty, which both gave Scripture and understanding.

And as for his pretending to *square his work by the Scriptures*, he would make people believe he were very exact in the Scriptures, but we find the contrary, both in his medly, confusion, and darkness brought forth against the Light within; as also in several things hereafter, as in his saying, Paul, *when he reasoned with the unbelieving Jews about Christ, was so far from turning them to the Light within, that he proves his Doctrine wholly by the Scriptures without*, p. 20.

Ans. If he were far from turning them to the Light within, this would make him oppose his own Commission, which was, to turn men to the Light within, which is proving his Doctrine by the Scripture, is no reason against; for he was a Minister of the Spirit, and his Ministry tended to bring to the Spirit: in reasoning out of the Scriptures, he reasoned for Christ the Light; and in proving Christs Suffering and Resurrection, he witnessed unto the Power by which he was raised, and the love and good will of God, in sending his Son.

But this *W. B.* in contradiction to himself, says, *That the Letter of it is written with Ink and Paper, is dead, but the matter contained is spiritual and powerful, when carried home by the Spirit.* By which he hath here confessed to the Spirit, or Light within, without which the Letter is but dead.

Again it is objected, *That Daniel understood by Books, that the captivity of Babylon was near at an end, and not by the Light within*, Dan. 9.

Ans. This was a particular case touching the number of the years of the desolation of *Jerusalem*, and not a matter of Salvation, though the knowledge thereof was given to *Jeremiah* by the Word of the Lord, that came to him, *Jer. 25. 12.* And neither *Jeremiah* nor *Daniel* did thus exclude the Light within from their understandings, as here it is slighted. But *W. B.* does not tell us how God gave *Daniel* knowledge and skill in all learning and wisdom; and that *Daniel* had understanding in all Visions and Dreams, Dan. 1. 17. Nay in his thus slighting the Light within, he hath shewed himself worse than the very Heathen, who did confess that an

excellent Spirit was in *Daniel*, and that Light, and Understanding, and Wisdom, like the wisdom of the Gods was found in him, *Dan. 4. 8, 9. & 5. 11, 12, 14. & 6. 3.* And so however, though they mentioned their Gods, yet herein the excellency of the Spirit, Light, Understanding, and Wisdom that was in *Daniel* they did confess to, and highly esteem, more than *W. B.* hath done.

Again, in his 21 page, touching the *Reception of the Spirit, acquitting a man from his obedience to the Scripture.* —

I ask, who affirms that it doth? herein he hath but beaten the Air: for we affirm that the Spirit brings to the fulfilling of the Scriptures, and doth not destroy the Truth contained in them; but whereas he tells of the *Scripture being a Rule, and a Weapon to be made use of at all times against Satan, by such as had the same Spirit in as great a measure as the Pen-men of the Scriptures*; and to prove it, saith, *our dear Lord was fill'd with the Spirit above measure, yet he had an eye in all his obedience to the Scriptures.*

Ans. What then was the rule to those Pen-men of the Scriptures in this writing them? What was the Rule before they writ them, and their Weapon and Defence against Satan? Was it not the Spirit, the Sword of the Spirit, the Shield of Faith, the Armour of Light, &c. whereby they were defended? And did our Lord eye the Scriptures for his Rule, in his obedience, that here he is made the proof, who had the Spirit above measure? Has not this our opposer both undervalued the Light, the Guidance of the Spirit, and Christ himself? As if they could not square their work right without going out to the Scriptures, whereas Christ ought to be preferred, and in all things to have the preheminance, as is confessed, *pag. 21.* That the reception of the Spirit is the only means to put a man into a capacity for obedience, and that there is nothing that gives a Soul right to Gospel-Ordinances, but the gift of Christ to us, and his being revealed in us by his Spirit. Thus far *W. B.* in confutation of himself; and as one baffled and confounded in his work, is made to confess to the *Quakers* Principle, contrary to his own intention. And what were these Gospel-Ordinances and Gods Commands, that he says, *Paul* preached and practised in all his life? Did he practise Water-Baptism all his life time? Or did he pretend Scripture, or command for it, when Christ sent him not to

it? Was the Scripture herein his Rule, or the Spirit, which he was a Minister of? Or was the Scripture the Apostles Rule, for denying and opposing Circumcision; or the guidance of the Holy Ghost, to which it seemed good, and unto them, that no such yoke should lie on the Disciples necks, *Acts 15.*

And now *W. B.* to prove his false accusation against us, of *falsing under strong delusions, so as to believe a lie*, he asks, *or else what makes them to appoint their silent meetings, and to run several miles to them, and sit hours together without speaking a word?*

Ans. What proof is this of delusion, or believing a lie, when nothing is spoken but this telling, *that we appoint silent Meetings?* Herein is his mistake, for we do not appoint any meetings intentionally to limit them to silence, but singly to wait upon God, either to learn of our High Priest Christ Jesus, or to speak, or exhort, as he requires; which was the practice of many of Gods People, who knew a time of silence, and a waiting in silence, before they went forth to preach, and did know the teaching of God within to direct them both in silence, and in speaking, *Isa. 41. 1. Jer. 8. 14. Ezek. 3. 15, 16. Eccles. 2. 7. Job 2. 13. Luke 24. 49. Acts 1. 4.* and this we are witnesses of, who are come to know a subjection to the Power of God, and may not run, nor preach, nor pray in mens will, nor act in a voluntary and feigned humility, like such will-worshippers as can put one another on to praying and preaching, and say, *Brother, will you pray? Brother, will you perform the Duty? And Brother, I pray do you pray, you are more able and worthy than I, &c.* Again we have born a testimony for God in our meeting together, both when we have ministered, and when we have been silent, which has stood a witness against the persecuting spirit, by which many of our Friends have deeply suffered for their Testimony, both by Imprisonments, Banishments, and many to death; whereas we have not observed that your *Baptists* will suffer much, who are so ready to creep out, write and cavel against us now in a time of respite and quietness; which shews the baseness of your spirits, thus to bespatter an innocent People; and how ignoble such of you are, though there are some few that are of a better spirit than thus to bespatter us, as this peevish *W. B.* hath done, who I suppose will suffer but little for his Christ, which

which he has to seek above the Clouds, whilst he opposeth the Light within, which should preserve and bear up through sufferings. But suppose the *Baptist* Teachers were all so valiant and noble; as that they should all be Prisoners, and confined, must their people therefore not meet, but let their Testimony fall, and give their Enemies the day? Seeing meeting in Silence is reckoned such a great crime, and yet Meditation is granted to be a Duty, but not in Meetings, but alone. It appears that *W. B.* hath not a dependency upon the Spirit of Truth within in Meetings, to receive his instruction thence, but he must have his matter compil'd and patcht up aforehand, as his matter seems to imply, like the Priests of the times. And as for his stories and rattles in pag. 23. touching several of our Friends; whereby he goes maliciously to render us odious; some things therein are falsehoods; and others, wherein some of our Friends have been signs to the World, as *Solomon Ecclesi.* and others, we have answered over and over heretofore, and the truth of *S. E.* his Sign hath appeared against the nakedness of such dark Professors and Priests as he witnessed against, and herein has but racked up such stuff as the persecuting Priests have against us; and yet he confesseth; *Esay did prophesie for a Sign to Egypt; yet all the Prophets actions are not for our example to follow*, p. 14. To which I say, What then shall be judge in this case? for here it appears the Scripture is not the rule, contrary to his former assertion.

Bapt. Now the Quakers would be so far from directing men to go to the material Temple, that they make it but a vain thing to look to Jerusalem, to the antitype of that Temple, viz. to Jesus Christ, as he was there crucified; nor to that Blood that was there shed for justification. P. 24.

Ans. The Quakers see no need of directing men to the Type for the Antitype, viz. neither to the outward Temple, nor yet to Jerusalem, either to Jesus Christ, or his Blood; knowing that neither the righteousness of Faith, nor the word of it, doth so direct, *Rob. 101*. And is it the *Baptist* Doctrine to direct men to the material Temple, and Jerusalem, the Type for the Antitype? what nonsense and darkness is this? And where do the Scriptures say, the Blood was there shed for justification; and that men must be directed

directed to Jerusalem to it? (whereas that Blood shed is not in being P. 40.) but the true Apostle directed them to the Light, (which is so much opposed by the *Baptists*) to walk in the Light for the Blood of Jesus Christ to cleanse them from all sin, 1 *Job*. 1. And he dyed for our sins, but rose again for our justification; which Resurrection surely was after the shedding the Blood outwardly. But more of this matter hereafter, and of *W. B.* his ignorance and nonsense about the Blood. —

Bapt. They do deny that man Christ, or that God-man that was born in Bethlehem of the Virgin Mary. P. 25.

Ans. We never denied the man Christ, nor that he took upon him flesh, or was born of the Virgin according to the flesh, nor did we ever deny Christ to be the Saviour; but as for those expressions, *God-man*, being born of *Mary*, we do not find them in the Scriptures, nor do we read that *Mary* was the Mother of God, but in the Popes Canons, Articles, &c. Though *W. B.* has pretended the Scripture to be his rule, as if he would be exact in squaring his work thereby; here his work is besides rule. Again he saith, *Christ was seen with a carnal eye, and his Voice heard with a carnal ear*: P. 25, 28, 29. Whereas Christ said, *he that seeth me, seeth my Father also*: now dare he say, that God is such a visible object as may be seen by a carnal eye? surely nothing is obvious to the carnal eye but that which is carnal or outward; but so is not the Invisible. But indeed if the body that Christ took upon him in the Virgin, and which was after crucified, put to death, was God (for he tells of *God-man being born of the Virgin*,) then this would make God visible, and to dye, when that body was put to death; which were no less then blasphemy — whereas God was manifest in flesh — Christ came in the flesh, 1 *Tim*. 3. 1 *Job*. 4. and so did bear the name *Christ* as he was in the flesh.

Bapt. If that God, Christ, and Spirit, that have their residence in the Heavens above the Clouds, is looked upon by the Quakers to be but an imaginary God & Christ, &c. P. 25. the Christ that is without and in the Heavens &c. P. 26. But whether he now seeth that looketh to whether God and Christ, that is not to be found above the Clouds? P. 27.

Ans. That God, Christ, and Spirit, the Quakers own, is no other but the true God and Christ, even that God that cannot be confined,

confined, circulated nor limited to a place of residence, seeing the Heaven of Heavens cannot contain him; and that Christ which ascended up far above all Heavens, that he might fill all things, who is God over all blessed for ever; And this God, Christ, and the Spirit, the *Quakers* did not find above the Clouds, where the *Baptist* imagines, at such a distance, for they never ascended thither, to seek their residence above the Clouds — where the *Baptist* tells of finding God and Christ, though they were never there themselves to find him; and it seems they are like to be without both, while they are telling of finding God and Christ above the clouds where they cannot come.

But we are sure the righteousness of Faith does not say, *Who shall ascend to fetch Christ down from Heaven?* but, *the Word is nigh thee*; and we also know, having found him whom our souls love, that he that dwelleth on high, and inhabiteth Eternity, doth also dwell with such as are poor and of a contrite Spirit, and tremble at his Word, though they be scoffed at & derided by such of you *Baptists*, whose understandings are clouded from the knowledge of the true God and Christ; whom one while you tell of finding above the clouds in the Heavens without, another while of directing men to *Jerusalem*, to the Antitype, and to that Blood that was there shed, as *W. B.* hath done, *pag. 24.* Yet though we do oppose his imaginations and confusion concerning Christ; neither his ascension into the Heavens, and also far above all Heavens and Clouds, nor yet his coming the second time without sin to Salvation, do we in the least deny or oppose, knowing in measure the effect of his appearance and coming, to wit, Salvation, as they did of old that in Faith looked for his coming the second time without sin unto Salvation, wherein their Faith and Hope and expectations were not made void, but fulfilled and answered: and as to that *1 Thes. 4. 17.* which *W. B.* brings to prove that Christ shall come in the latter end of the World from Heaven above the Clouds. Now in *vers. 15.* it is said, that *we which are alive and remain unto the coming of the Lord.* Now I ask, if they did live and remain to a personal coming of Christ in the Clouds yes or nay? or can it be reasonably thought to be a coming that is not yet, that they lived and remain-
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ed unto? and further John in Rev. 1. said, Behold he cometh with Clouds: he also, when he was in the Spirit, saw him that was the first and the last, and in the midst of the seven Golden Candlesticks he saw one like unto the Son of man, whose eyes were as a flame of fire, out of whose mouth went a sharp two-edged Sword, whose Countenance was as the Sun shining in his strength, who laid his right hand upon John. Now, did John see him with carnal eyes? or was this coming such as you expect outwardly? Moreover, Christ said, the Son of man shall come in the Glory of his Father with his Angels, and then he shall reward every man according to his work, Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of man coming in his Kingdom, Math. 16. 27, 28. Luke 9. 26, 27. Now what is that Glory of the Father in which his coming is? is it visible to the carnal eye? And when was that coming to be? is it now to be looked for outwardly? But farther, we do acknowledge the several comings of Christ according to the Scriptures, both that in the Flesh and that in the Spirit, which is manifest in several degrees, as there is a growing from Glory to Glory: But three comings of Christ [not only that in the flesh at Jerusalem; and that in the Spirit, but also another coming in the flesh, yet to be expected] we do not read of, but a second coming without sin unto Salvation, which in the Apostles dayes was look'd for. Again, that the dead in Christ shall rise first, we own to be an effect of Christs coming; and know that there is a dying in Christ, a being Baptized into his Death, before a coming forth or rising in the likeness of his Resurrection; and if we be dead with him, we shall also live with him, 2 Tim. 2. 11. and Paul to the Colossians said, For ye are dead, and your life is hid with Christ in God. But now to know these states, what 'tis to dye with Christ, to be conformable unto his Death, and to partake of the Power of his Resurrection, these things are hid from that eye and expectation which is carnal, and only known to them that are come to the Mystery of Faith in a pure Conscience, and to know that Power by which the Faith of the operation of God is known, and the work and effects of it. But at these things blind and ignorant contenders may carp and cavel, till they be more blind, and plunged in gross darkness and unbelief.

Bapt. I would know where the Spirit, in so many words, is called the key?

Ans. It seems as if he would be very exact in keeping to the words of Scripture, when he calls for a proof of that, in so many words, which he dare not deny the matter of, and says, *it may be a good comparison*; so it appears he was presently checked, and saith, *he would not be found to carp at anything that may agree with sound Doctrine*, though he has carped at many things that are sound; and now do's he not deserve to be tried by his own rule, and ask'd, where he proves that he is justified by the shedding of the Blood that was let out by the spear, in so many words? and where (in so many words) that Blood shed without the gates of *Jerusalem* is the means of Salvation, as in *Page 28.* whereas if that be his Justifier and Saviour, where is it? 'tis not in being, *pag. 40.* so then his Saviour it appears is not to be found; whereas the Blood of Christ which justifieth, purgeth the Conscience, cleanseth from all sin, and wherein he watheth them that follow him, is still in being; cleansing and washing being a real act and spiritual work in every true Believer that walks in the Light, whereby the Blood of Christ is known, *1 John 1.7.*

Bapt. I do much wonder where that Word or Doctrine was coined that they so often teach and exhort; that is, to turn to the Light within. *P. 28.*

Ans. Why art thou so positive against it then, *W. B.* to oppose that thou knowest not whence it rose? But this Light within has sufficiently manifested thy darkness and ignorance of Scriptures, which so plainly witness to the Light within: but thou confessest the Scriptures are a Mystery, and if you are not careful to compare Scripture with Scripture, you may soon miss and split your selves, *p. 30.*

Indeed thou hast egregiously missed and split thy self against the Light within — and how then is the Scripture thy rule? and how is it known? it seems thou seest no farther then comparing the Scripture with Scripture (like the hireling Priests that deny revelation and immediate teaching) instead of having recourse to the Spirit that gave them forth, and opens them, it being the Key that opens the Mysteries of God, as thou hast granted before, *P. 28.*

Again; touching the Grace of God that hath appeared to all men, *Tu. 2. 11. W. B.* gives his meaning upon it in these words, viz. *The word [all] is often taken restrictively, and may intend all that*

have

have heard it, and such to whom it appears to be Grace. Thus you may see how he can turn plain Scripture with his meanings to serve his own end; as if he should say, it appears to all to whom it does appear; or where its said, *Christ dyed for all*, and *tasted death for every man*, he dyed but for all that he dyed for, or for every man for whom he tasted Death. What gross absurdity and nonsense is this he has put upon plain Scripture? and how has he set himself, and his meanings to be Judge over the Scriptures? when at other times he would make us believe the Scripture is his best and most perfect rule, but here denies the general extent of the Grace of God, so plainly and frequently owned in Scripture, without any such restriction or exception as he seems to infer from *Mar. 3. 6.*

And as to *W. B's* exception against that passage in *Saul's* Errand &c. touching Christ in his People, being the substance of all Figures, Types & Shadows, fulfilling them in them, and setting them free from them, but as he is held forth in the Scripture without, he is their example; upon which *W. B.* would observe that if *Christ* doth in his people fulfil the Law, and set them free from it, then it was not what he did at Jerusalem on the Cross, no more in that body than in another; and then to confute this, he says, *how false this is, God in his due time will make manifest to their shame.*

R. We must then have better arguments than *W. B.* hath produc'd, for we have but his bare word to prove it false: howbeit Christ fulfilling the Law in his people does not make voyd his suffering on the Cross, nor his suffering there frustrate the end of his spiritual appearance within; but all his sufferings without did bear testimony to the Power and Spirit of God within, by which he offered up himself; and his ending the Law, that upheld the Figures and Types without, through his suffering; and his setting open a living way through the vail, to wit, his flesh, did signifie and bear testimony to his inward and spiritual manifestation in his people, who enter into this new and living Way, knowing that Christ took away the first Covenant, that he might establish the second, which second Covenant is inward and spiritual; and God sent his own Son in the likeness of sinful flesh; and for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit, *Rom. 8. 3, 4.* So here the end, the

Substance, the life of all, the absolute freedom is manifest and fulfilled within, in every one that is established in Truth & Righteousness; and of this we shall never be ashamed as a falsehood, as unjustly our peevish opposer supposeth: And though I am accused, pag. 28. for saying, *Men are not sanctified or justified barely by the suffering of Christ without*; this was no quibble at all, for I really intended as I said, that all was not done by that suffering; the work of Sanctification and Justification being wrought, fulfilled, and evidenced within, to them that believe; though I did not deny but his offering without did in a sence contribute towards it, in that he took away the first Covenant, that he might establish the second, which is inward and Spiritual.

As to that against *W. Smith* in the 31. pag. touching Christ in us offering up himself a living Sacrifice, to that *W. B.* says, *Then in vain did our dear Lord suffer that cursed Death upon the Cross.*

Rep. That's a false inference, for his fulfilling the Righteousness of the Law within, does not make void his abolishing and taking away the shadows of the Law without, but rather brings to know the effect of his obedience and suffering, and the testimony thereof to be fulfilled within; as also his offering is of further extent then that of the outward, for he made his soul an offering for sin, and he is the propitiation not for our sins only, but for the sins of the whole World; mark, *he [is] the Propitiation*, in the present time: and seeing there remained no more a sacrifice for them that wilfully sinned, therefore there does remain a sacrifice for them that do not wilfully sin, the true knowledge and living sence of which (as Christ does fulfil the Law inwardly) appeaseth the wrath and condemnation of it, and raises hope in that soul that has known and lain under the sentence of death within it self; And did not the Apostle bear in his body the dying of the Lord Jesus? and did not he say, *I fill up that which is behind of the afflictions of Christ in my flesh, for his Bodies sake, which is the Church?* Col. 1. 24. [Mark] that which is behind of his afflictions; So then all was not ended on the Cross. And had not they an Altar to eat at in the Heavenly Sanctuary? and could this be without an Offering or Sacrifice to eat of? or do any eat his Flesh, and drink his Blood, who do not partake at this Altar of him as a Sacrifice; or the one Offering, which ended the many?

Bapt.

Bapt. *Oh how does these Hell-hatched errors that have been fomented by Satan, and twisted into the hearts of these poor and over so be pitted Creatures, detract from the worth of that one Offering!* page 31.

Ans. This is but a malicious accusation and slander cast upon us by an envious spirit, and never yet could be proved against us; And how does *W. B.*'s pity appear toward us, when he has vilified us, and shamefully reproached us, to render us as odious as he can, concluding us to be in Hell-hatched errors, fomented by Satan; whereas before in *pag.* 28. he much wonders where our Doctrine of turning to the Light within was coined: And thus he contradicts and brings shame upon himself, by maliciously vilifying the Innocent, and his hypocrisie and feigned pity herein is manifest.

And as for *W. B.* his carping against *W. Baly's* saying, that which helpeth the Soul, &c. is that pure Spirit of meekness in which it was created.

Upon which *W. Burnet* concludes, *That if that Light (call it what we will) in, or with which man was created, be the Quakers Christ, then their Christ cannot be Gods Christ.*

Rep. A false conclusion: for man was created in the Image of God; And was not Christ the Image of the Invisible God? Was not he that Word that created man? as is confessed *page* 34. And does not the Word both sanctifie, save, and redeem? (But more to that hereafter) And this Spirit of Meekness, or Divine Image, in which man was created, is not a Light of Nature, as he falsely supposeth, and saith, *W. Baly's* Christ is, *pag.* 33. — And although in the same page, he saith, *That Christ that restoreth mans loss, is both to be sought and found in Heaven, viz. above the Stars and Firmament.* But then we may suppose that he hath neither sought nor found Christ there: But if he say he hath sought Christ at such a distance by Faith; I ask, If the Object or Foundation of Faith be divided from the Faith? Or if the living Faith does not stand in the living Power of God; and whether the Righteousness of it does tell of seeking and finding Christ above the Clouds, Stars, and Firmament? Or were it good reason to say, We find Christ at such a distance, because we believe he is there

to be sought? But why tells he so much of [~~above the Clouds~~] are not the Clouds, and circumference of the Heavens, as well under us as above us?

Here follows four Arguments, or Reasons, which W. Bur-
net layes down as the Quakers grounds from Scripture,
pag. 33.

1. From *John 8. 58. Before Abraham was, I am.* Now saith the Quaker, That which was the true Christ, was before Abraham; but the Body was not before Abraham was, therefore not the true Christ.

To this I say, and add, That he has minced our words; Howbeit the Scripture distinguisheth in several places touching Christ, and the Body of Christ; of Jesus, and the Body of Jesus, *Mat. 27. 58. Heb. 10. 5, 10.* But this Argument *W. B.* omits to answer in this place, he saith,

2. Argument from *John 6. 41. I am the Bread that came down from Heaven.* Now saith the Quaker, If Christ be Bread, and this Bread came down from Heaven; then the Body could not be Christ, because that came not down from Heaven.

I add, He was truly Christ as he came down from Heaven, and proceeded from the Father, for he was his only begotten Son; and not divided from his Body.

3. Argument, From *Ephes. 4. 10.* Now he that is ascended, is also the same that descended. Now, say they, If he that ascended, be the same that descended; and he that descended be the Christ, — then the Body could not be the Christ, because that did not descend, but was taken in the Womb of the Virgin.

I add, If he means by Body, that which consists of flesh and blood and bones, such a one was prepared for him, *Heb. 10.* But that [he], viz. Christ, did not consist of that which was mortal; neither did his flesh (which is the Bread from above) see corruption.

4. Argument, From *John 17. 5. And now, O Father, glorify me with thine own self, with the glory which I had with thee before the*
the

the World was. Then the Body could not be the Christ, because that was not till many hundred years after the World was.

The Body which he said was taken in the Womb of the Virgin; Was it in that capacity before the World was? And was not he the true Christ, the Son of God, that so prayed unto the Father?

Now I do grant that the Scriptures mentioned in these Arguments we have urged, and argued from them against Baptists, though not altogether in those expressions, against all which W. B. gives his judgment in these words, viz. *These, with many other such like Arguments, they use to blind the eyes of the simple.* Which indeed is a very easie way of answering, thus to condemn them all by the lump; for I do not find any particular answer or confutation in the following matter to any one of those Arguments before recited; but rather a confirmation; where he goes on in these words, viz. *The Scripture giveth this Character of Jesus Christ, that he should be called Immanuel; Mar. 1. 23. that is to say, God with us, or God in flesh. And in Isa. 9. 6. He is called the Mighty God. And so John 1. 1. He is called the Word, which was with God, and was God, and that he was the Root and Creator of Man, and that Word or Eternal Spirit took flesh, &c.* But he further adds as followeth.

Bapt. Now as he was God, he was Co-Creator with the Father, and so was before Abraham, and had glory with God before the World was, and in this sense came down from Heaven.

Rep. What nonsense and unscripture-like Language is this, to tell of God being Co-Creator with the Father, or that God had glory with God? Does not this imply two Gods, and that God had a Father? let the Reader judge.

Bapt. Which word was God, yet he was not a Saviour as he was the Word or Creator of the World, any otherwise than he was held forth in the Promise.

Rep. How then doth he say, *I am God, a Saviour, besides me there's none other?* And what is his saving his People from, but from sin? And was not this Gods real work throughout all the Generations of the Righteous? And did not God say, *Surely they are my People, Children that will not lie; and so will be their Saviour;* Isa. 63. 8. And did not God say, *Look unto me all ye ends*

of the Earth, and be ye saved, for I am God? And was it not God that in Christ was reconciling the World, and that established them in Christ, and anointed them, 2 Cor. 1. 21. ch. 5. 19.

What confusion and huddle-muddle has this our Opposer made about *Salvation*? who further adds,

Bapt. He was not a Saviour, as the Root and Creator of Man, but as he was to be the Off-spring of man; for as he from the dayes of Eternity was with the Father, and was his delight, he most properly derived that title of being the Son of God, pag. 34.

Ans. Do but mark the confusion and darkness of this man, who hath denyed that God, the Word or Creator of Man, is a Saviour; and Christ, as he was the Root and Creator of Man, and as he was the Eternal Son of God, or from the dayes of Eternity, he hath denyed to be a Saviour, but as he was the Off-spring of Man. Do but eye the tendency of this Doctrine, thus to deny the Son of God to be a Saviour; and how blind and ignorant this man is of the true Christ and Saviour; and what has he done less than set the Flesh above the Spirit? for he grants that the Word, or Eternal Spirit took Flesh, but denies that he was a Saviour, as he was the Word, or the Son of God, whereas it is through the Son of God that Eternal Life is received, John 3. 16. and Gods love was manifest, in sending his onely begotten Son into the World, that whosoever believes on him, might not perish, but have everlasting Life; and the ingrafted Word is able to save the Soul: the Word of Grace is able to build up, and to give an inheritance among them that are sanctified: So here the efficacy of the Son of God, and the Eternal Word, is proved against the *Baptists* false and unscripture-like distinction.

And touching those Scriptures, That God by his own Blood purchased to himself a Church, Acts 20. 28. Now God hath neither Blood, nor suffered, saith V. B. Which chargeth the Apostle with untruths; and that of John 3. No man hath ascended up to Heaven, but he which come down from Heaven, even the Son of Man which is in Heaven. V. B. saith, pag. 35. Now according to his *Manhood* or *Flesh* he was not in Heaven. [By which he hath rather justified the former four Arguments than otherwise.]

But

But his telling, *As he was very God-man,* so the Manhood suffered, and the act was ascribed to the God-head.* [This is confusion and contradiction to the former, that God did not suffer; but such kind of muddlement our Opposer is willing to please himself with.

**Where are these terms in Scripture, but that God was in Christ, God manifest in flesh, &c.*

And then he adds, *That he giveth that to the one which belongeth to the other; the same is spoken of our Salvation; sometimes it's attributed to one thing, and sometimes to another; sometimes it is imputed to the act of Christs Suffering;*

† another while the very effects of our Salvation is put for the cause. [Where do the Scriptures make such distinctions, or such Rhetorick? And where proves he that Faith and Obedience to the Gospel is no cause of Salvation, but the effects? And by what rule doth *W. B.* thus essay to correct the Scriptures, which he counts his

† Act, and suffering are two things; the Act was wicked mens, but the suffering Christs.

rule; or thus detect the sayings of Christ, as being so improper, as giving that to one thing which belongs to another in such a high concernment? And has not he herein in effect accused the Scriptures, and God, with the same thing (or as great offence) as he has accused us withal, as giving that to one thing which belongs to another, as our attributing Salvation and Justification to God or Christ, as the Eternal Word, which he would lay all upon the Off-spring of man, or upon the Body of Christ that suffered death upon the Cross, and sometimes upon the shedding the Blood out of it, denying Christ as the Word and Son of God to be the Saviour? contrary to plain Scriptures, as before is shewn.

Bapt. Christs ascribing and attributing that to the God-head that properly refers to the manhood, is a stumbling-stone to this poor people,
Pag. 35.

Ans. What is this, but to charge Christ with improper Doctrine, or impertinent speaking? wherein *W. B.* makes himself wiser than Christ, and a Corrector of Christ's sayings: 'Tis no marvel that he hath so much accused us, (feignedly calling us poor People) when he hath done no less to Christ, as one not consenting to the whole some words or sayings of Christ; but in effect denies

nies them improper, (in the case mentioned) and then makes that the cause of our stumbling; both which are false, and wherein we are either accused for saying, *That God saveth, Justifieth, or the Eternal Word Redeems, Saves, &c.* (and that *God was in Christ reconciling the World*); If our Adversary should say this is improper, and that it's an error to ascribe that to God, the Eternal Word, or to Christ as the Eternal Son of God, that properly belongeth to his Manhood, as the Son of *Mary*, not as the Son of God, &c. Has not he accused Christ to the very same purpose with speaking improperly? What can we expect from such a one, but the like reproaches and contradictions of sinners, that Christ Jesus the Captain of our Salvation underwent? and yet this proud presumptuous Opposer of Truth will pretend the Scriptures (or sayings of Christ) to be his Rule; but when they please him not, he'll assay to correct them by his dark confused meanings, and corrupt interpretations. Who further adds to his corrupt Doctrine, as followeth.

Bapt. But as he was God without being Man, or the Root and not the Off-spring, he could not save Man; for God was the Offended, and Man the Offender; and it was impossible for the Offended to acquit and clear the Guilty, and to discharge the Debt, and to embrace the Offender; for no man out of Christ can see God's face, and live.

Ans. Here it appears what he means by saving Man, and clearing the Guilty; onely a pacifying of God, and an acquitting Man from the penalty, (as he imagines) which as he says, God could not do; but something that was not God, but the Off-spring of Man, as he saith. So by this he doth not mean Salvation to be a work wrought in man, as a saving and delivering from sin, or the offence within, but a satisfaction made to God that he may embrace the Offender, and yet he must be in Christ that sees God's face. What gross contradiction is this! and what falsehood & blasphemy is it, to say, God could not save! ~~on which it was impossible~~ for him to discharge the debt! Where first observe, that if Salvation consist in pacifying or satisfying God, without any inward work wrought by him in man, (which were a gross error so to say); this is all one to say, God cannot please himself, but some other must do it; and this is to deny that God had infinite love, good will,
and

and favour in himself, as the real cause of his sending his Son into the World :

And then I ask, Who is he that satisfies and appeaseth God, discharge the Guilty, and payes the Debt ?

Bapt. *It is the Man Christ Jesus.*

Quest. Whence came he ?

Ans. *God gave him.*

Quest. And what is this Man Christ Jesus, who can satisfy, pacifie an Infinite God ?

Bapt. *He is God-man, born of a Virgin.*

Rep. How then doth it hold that God could not save, and how would this divide God, and set him at a distance from himself ? if that which satisfies be of infinite worth ; then whence came all these distinctions tending to make a variableness in God, whose love is infinite, and whose wayes are wayes of Truth and Righteousness ? Or is it good Doctrine to say, That God pacified God when he saw himself angry ? For sayes the Baptist, *It was God-man that did it.* Which is all one as to say, God corrected himself, and not Man, while perfection and freedom from sin is denyed in this life by Baptists and others ; and then he was Mediator to himself, and so a Mediator of One ; whereas a Mediator is not a Mediator of One, but God is One, *Gal. 3. 20.* and the cause of his displeasure, and of the Law, and sentence of death being added, was sin, which Christ comes to destroy, and to put an end to, that the Creature may be in him in whom the Face of God is seen, in whom there is no sin, and in him God is well-pleased ; and thus we know a Mediator is not a Mediator of One, but we have a Mediator betwixt God and Man, even the Man Christ Jesus : We have an Advocate with the Father : Mark, we have an Advocate, and we have life through the Son of God ; we know that the Righteousness of the Law is fulfilled in every one that walks after the Spirit. And so we can rejoyce in God our Saviour, and testify against all such antichristian spirits as deny his Power, and say, He could not save as God ; whereas his Divine Power worketh mightily in the true Believers unto their salvation ; for he hath wrought all our works in us, and it is his Divine Power that giveth unto us all things pertaining to Life and Godliness, *2 Pet. 1. 2.* And

how is Redemption purchased by the Son of God, if he doth not save, as he is the Word, seeing it's confessed he most properly was the Son of God from the dayes of Eternity? *pag. 34.* And how hath he wrought off man's disobedience by his suffering? is it wrought off whilst man lives in it, and denyes Perfection, and Freedom from sin tearm of life? and how then doth the Seed of the Woman bruise the Serpents head, if the Serpent must have a place and sway in man, by leading him into sin the dayes of mans life? must not the Serpent's head be bruised within, and the Seed be known within which bruise it? and hath not he that is born of God the Seed in him? and is not this Seed Spiritual? But what is the price so much talk'd on, that both satisfies God and saves man?

Bapt. The sufferings and blood shedding of Christ, had in it as much efficacy to save a soul from the first day he was promised (if believed on) as the same day he dyed.

Ans. Was not the object and foundation of Faith in being through all ages? did not the Prophets believe and follow the Spirit of Christ in them? 1 Pet. 1. from whence then was the efficacy to Salvation derived? was it from spirit or from flesh? surely it is the Spirit that quickens: if so, the efficacy was spiritual, not natural, or that which could not be lost. But whereas so much mention is made of the blood shedding, and so much efficacy and vertue seems to be derived from it; I ask, is it not a spiritual supernatural vertue, power, and efficacy, that cleanseth, saveth and justifieth? if it be, how then doth it proceed from the shedding of the Blood outwardly (which shedding by the Souldiers Spear, was a wicked mans act) or from the essence of the Blood, if it perished, and be not in being, as is confest? And is it good doctrine to say, that that Blood (or Life) which sanctifies and justifies true Believers in all ages, is not in being? When sanctification, purging the conscience, &c. is a real work, can it be done by a thing that is not? And yet we know that Christ the one Offering, the living Sacrifice, and the Blood of the Covenant, which cleanseth them that walk in the Light, 1 Joh. 1. 7. is still in being, and was throughout ages — and he is said to be a Lamb slain from the foundation of the world, and made his Grave with the Wicked,

Wicked, and with the Rich in his Death, &c. And that his sufferings did all testify for God, his love and good will— though being reconciled through his death we are saved by his life, Rom. 7. which Life is hid from all them that deny his work within, and the effect of his obedience to be inward and spiritual, and plead that God imbraceth the offender; denying perfection in this life, which is the tendency of much of W. B. his doctrine.

Bapt. The Spirit could not in that capacity be a Saviour, for that could not be killed nor hanged on a Tree, but he that was a Saviour was so, pag. 37.

Ans. Herein he has shewn us that he would fain deny the Spirit to save; but then he minces and mangles his work, telling us the Spirit could not in that capacity be a Saviour, that is, as hanged on a tree. Indeed we never affirmed that the Spirit is a Saviour in that capacity; but as it lives, quickens, gives life to the Soul, &c. So however, seeing it's granted that the Spirit in some capacity saves, the Saviour is not divided; Christ was not a Saviour without the Spirit; though W. B. his words imply so much, if the Salvation depended on his Body when killed; which his Brother *Jos* said was but an empty trunk when the Spirit was out of it; now it would be sad to say, that an empty trunk was the Saviour of the world.

Bapt. He was that day born a Saviour: but had the Light within been the Saviour, or the Spirit, or the Godhead, then this had not been that day born.

Ans. Hereby hath he denied the Spirit, the Light within, or the Godhead to be the Saviour, and so hath gone about to make a separation between Christ, the Spirit, the Light, and Godhead: whence then came this Christ? and by whose power was he a saviour? had he any power but what was given him of the Father? But a Saviour was born: what was he born for but to bear witness to the truth? and by whose power and spirit, but by the Power and Spirit of the Father; and what he did and wrought, it was what God did by him— and though that day was born in the City of David a Saviour; was he a Saviour distinct from either Light within, Spirit or Godhead? what manner of Saviour was he then? this is sad doctrine, to exclude Spirit, Light within, and Godhead from being a Saviour; surely flesh and darkness is not the Saviour, but

54 *No Salvation without the Spirit, or Light within.*

but the holy thing (spoken of) which was of the Holy Ghost.

Bapt. But in his 4th. reason, pag. 37. It's again confessed, *That Saviour that good old Simeon waited for, and was revealed by the Spirit, and that he had the promise of seeing, was the Child brought to Jerusalem in Maryes arms, and taken by him into his arms.*

Answer. This proves against our opposer in the first place; for, 1st. By the Spirit within good old *Simeon* waited and had the Saviour revealed, therefore the Spirit is saving. 2ly. I ask, Was this Child a natural birth (without either Spirit, Light within, or Godhead? or without any Spiritual birth, seeing the Light within, Spirit, and Godhead is so much excluded and excepted from being a Saviour? But would it be good doctrine to say, that *Mary* and *Simeon* carried their Saviour in their arms, but had not the Light nor Spirit within them to save them? or that they carried God in their arms, and had him not within them, if that Child was God-man (as he tearms him)? But *Simeon* did see further then the *Baptists*, for he confessed Christ to be a Light to enlighten the Gentiles, and the Salvation God had prepared before the face of all people; which Light within they have endeavoured to darken as much as in them lyes.

Bapt. The Spirit descended on him like a Dove, Mat. 3. 16. but had the Spirit been the Christ, what nonsense would it be to say the Spirit descended upon the Spirit?

Answer. The Spirit's descension on him in that likeness, was a testimony to *John*, the more to confirm his belief of Christ; and does not argue that Christ was without the Spirit before, or had it not in him, who was the Son of God; neither doth it argue that Christ the last Adam, is not a quickning Spirit now in his spiritual appearance; 1 Cor. 15. 45. because that *John* saw the Holy Ghost descend on him like a Dove in the dayes of his flesh— And as to Christ within both to Save and Rule, (for which we are accused) we are not ashamed of him; but do testifie to him within, and his Government, Power, and Authority within; and have not been ashamed of him before men in stormy dayes and tryals; when many of the Chieftains of you *Baptists* were faine to hide and secure your selves, for all your boasting of your God and Christ at a distance above the Clouds, Stars and Firmament. It's no marvel in such tryals fear surprizeth you, and that now you can

carp, and cavel, and vilisie such as have been faithful in sufferings, when you so much oppose the Light and Saviour within — and shew your selves to be in the spirit of Antichrist, as this *W. B.* hath apparantly done, to the shame of you that owne him: who also, pag. 38. accuseth us for owning, *that Christ took flesh or a body, but will not own that body to be Christ.*

Answ. Indeed if we should say, that Christ took Christ, it would not be good sense; but that a Body was prepared him, and Christ came in the flesh, and was put to death as concerning the flesh, but quickned by the Spirit, is Scripture-language.

Bapt. *The Galatians did crucifie to themselves Christ afresh, by looking back from Christ, to be justified by their own merits,* Gal. 3.

Answ. They did crucifie Christ, by disobeying the Truth, and turning from the Spirit, or Light within, wherein they once begun well; wherefore it was said to them, *Are ye so foolish, having begun in the Spirit, are ye now made perfect in the flesh?* Gal. 3. 1, 3. so they that oppose the *Light within*, and deny the Spirit within to save, are but still in the flesh partaking of the same foolishness; and therefore there must be a travel known before Christ be formed in them. — And whereas we are accused with *denying that Blood let out, to be any way meritorious to Salvation*, p. 37. I ask, Whether any thing is of eternal merit and worth that is not everlasting? and where do the Scriptures use those expressions, and so much vary about the Blood of Christ; as one while to say that the shedding that Blood outwardly was the *meritorious Cause* of Salvation, another while the word [shedding] to be left out, and the stress laid only upon that Blood it self, which the Souldier shed or let out of his side with a spear, which was after he was put to death, *Joh. 19. 33, 34.* [But then of what effect were the drops of Blood that fell from him in his Agony?] Another while, *it is the Body that was crucified, and not the Spirit within that saveth*; for [the Spirit, Light and Word within is denied to be the Saviour, by this our Adversary] who does not know how to stare his own Faith and Principles, who in page 39, accuseth us with *gross mistake, meer fables, and vain insulations*, for saying, *that the Blood that sprinkles the conscience, cleanseth from sin, sanctifieth, &c. is the Life, or is of the Spirit: and that it is the Blood of the Covenant, &c.*

Answ.

Ans. Here is no mistake nor fables proved against us, for the Spirit, the Water and the Blood agree in one; and by walking in the Light is the Blood of Christ known to cleanse from all sin. Now, the Blood that sprinkles the conscience, cleanseth, &c. is as truly spiritual as the Water is, which Christ giveth, and by which he washeth his Church through the Word: for we are not to suppose two kinds of Saviours and Sanctifiers; that is, both a natural (which is not in being, as is said of the blood that was shed) and the Spirit which still liveth. And though Christ, that he might sanctifie the people with his own blood, suffered without the gates, *Heb. 13.* I hope it will not be denied but this work of Sanctification is wrought and fulfilled within by the Spirit, and that sprinkling and purging the conscience is inward; and then, where the Blood is said to do it, that must needs be spiritual; for surely the Blood shed outwardly must needs have a spiritual signification, as well as the Water and the Cross had; and the Apostle attributes walking or sanctifying, to Water as well as Blood.

Again, it is confessed, *pa. 35. that God by his own Blood purchased to himself a Church, Act. 20. 28.* Now the Blood of God, or that Blood that relates to God, must needs be spiritual, he being a Spirit; and the Covenant of God is inward and spiritual, and so is the Blood of it. But our opposer confesseth, *he is as ignorant of any such Blood as may be, pag. 42.* And indeed, so is he like to be whilst he sets himself to contend against the very Mystery of God, and against plain Scripture, telling us, that *God hath not Blood, pag. 35. contrary to Act. 20. 28. Zach. 9. 11.*

And now to his 40. *pag.* I query, 1. Whether Christ abolishing and destroying the powers of Satan, and bringing in everlasting Righteousness (as is said) be not a work to be fulfilled within, where Satan has ruled?

2. Whether man be discharged of his debt whilst he lives in disobedience to the Light or Spirit of Christ within?

3. Whether Christ's obedience on the Cross will exempt man from his obedience to Christ, or doth acquit him in the sight of God, without having the Righteousness of the Law fulfilled within him?

4. Whether God be satisfied that the many offences should remain

His Work, and inward Effects own'd by Quakers. 77

main, and yet take the one Offering for a full discharge from the Penalty?

If you say he is, then, 1. Whether any mans Offences can deprive him of his discharge?

2. Or, whether it is but only a selected and chosen number that the Debt is payed for, and Salvation merited?

3. And then, how did Christ die for all? But if the benefit accrue to man only upon condition of believing;

4. Then how is mans obedience excluded, as not any cause of Sanctification, Justification, or Salvation, but an effect only?

And then, can there be any true believing without obedience?

And further, I find contradictions about the same matter, pag. 40. for one while the stress is laid upon Christ the one Offering, which is still in being, and his Flesh and Blood pertaken of, eat and drunk of by the true Believers; another while upon the Blood that was shed.

Touching which the Baptist saith, *Though that blood shed be not in being, yet the efficacy of that blood is still in being.*

Rep. What efficacy? is it Natural or-Spiritual? If Natural, then how is the Blood lost, or not in being? and then, where is the Spirits work? If the Virtue be Spiritual that saves and sanctifies, &c. it never dies nor perisheth; neither was it derived from that which is not in being, nor was any corruptible thing its original.

Again, If the Blood shed *cry afresh, and sound in God's ears for mercy for sinners*, (as he saith); How is God fully satisfied, and mans Debt discharged, or his disobedience wrought off as before? Is Mercy still to cry afresh for, where Wrath is appeased, and satisfaction made, (as is supposed)? This is strange confusion. And can that which is of such infinite worth, as to purchase man's eternal Salvation, be corrupted or lost, so as not to be in being? As absurdly he brings a Comparison of *a purchase among men, and that which bought the purchase being lost or given away*; As if God should set such a small value of that which purchaseth man to himself, (Oh! gross ignorance and error); And yet it's confessed, *That Christ is the Purchaser, and sinners or salvation the Purchase, and the price his life*, pag. 40.

Whereas before pag. 39. he has contended against that of the Blood that sanctifieth, *being the Life of Christ*, but now the price is his Life; and is not that price which purchaseth and redeems sinners, that precious Blood of the Lamb which is not corruptible, (no more than his flesh was)? But if *W. B.* intends that the blood outwardly shed by wicked hands, was the price and life of Christ, as his words import. Then it follows from his other words, that the life of Christ is not in being; and this would render him a dead Christ, whereas the life that he laid down, he had power to take up again; and he said, *I lay it down of my self, and no man taketh it from me; and he gave himself a ransom for all.*

And now, whereas *S. Eccles.* in pag. 41. is accused of little less than blasphemy about a Letter, chiefly of a passage concerning the blood, in these words, *viz. The Blood that was forced out of him by the Souldiers after he was dead, who before that bowed his head to the Father, and gave up the Ghost, I did say that was no more than the blood of another Saint, &c.* Thus far *S. E.*

Now to these words, *viz. No more than the blood of another Saint*, [his intent was] as to *Papists* and you, whose minds are carnal, who oppose the Light within, and also simply, as to the essence of the Blood, which you dare not say is still in being, but not as to the spiritual virtue and testimony which is still in being.

This *S. E.* owned to be his intention; And in his Letter in the preceding words, did highly speak in esteem of the Blood of Christ and New Covenant, *as more excellent, and living, and holy, and precious, than is able to be uttered, &c.* which might have satisfied any spiritual or unbiassed mind. And what difference is there between *W. B.* his saying, that the blood that was shed, is not in being, or comparing it with a price that is lost? pag. 40. and *S. E.* his saying then, *It was no more than the blood of another Saint*, the one being not of continuance no more than the other? By this, may not *W. B.* as well be thought guilty of little less than blasphemy, as *S. E.* (though I do not so judge either therein)? And seeing that the Children had flesh and blood, and Christ took part of the same; if the same, how was it more, or another, simply as to the matter of blood? And if the Jews had drunk the blood that was shed on the Cross, do you *Baptists* think it would have
cleansed

cleansed them from sin? And yet I do not make *S. E.* his expressions therein (especially as construed by our Adversaries) to be an Article of our Faith; for I own that in one sense the blood shed was more than that of another Saint, (though not in the matter of it, as to the visible); [more] in that it had a peculiar signification; and Christ the one offering was the man peculiarly, ordained or appointed of God, both to bear the sins of many, to end the many offerings under the Law, and in all his example and sufferings, that were permitted to be laid on him, he both answered, fulfilled, and ended the outward part and administration of the Law and Shadows, and performed the Father's Will therein; and was particularly eyed and prophesied of accordingly by the Holy Prophets; and through all his sufferings in the flesh, he gave an universal testimony, and consecrated a new and living way, even through the Vail, that is to say, *his flesh*, that the way into the most Holy might be manifest.

Bapt. *Neither did I ever read that it was the blood or life in Christ, or the life of Christ in his People that we are justified by, &c.* page 42.

Ans. The Spirit of Christ (which is Life) doth both quicken, sanctifie and justify the true Believers, *John 6. 63. 1 Cor. 6.* and that Blood and Water that's said to cleanse, is not of another kind, but agrees in one with the Spirit, all which is known within, and the effects thereof.

Bapt. *All things under the Law, in the Type, was purged with blood, and this blood was material blood, and not mystical: And that blood that Christ shed in order to the effecting the Salvation of man, must needs be visible and material blood.*

Ans. Do but mark here what a sad consequence he has drawn; as if one should reason, that because the Type was material, visible, and not mystical; therefore the Antitype or substance must needs be material, and not mystical: by this all Mysteries or Divine things are excluded from being either Spiritual, Antitype, or Substance, whereas it was the Heavenly things themselves that are in Christ, in which consists the substance and end of Types and Shadows: But to say that material blood was a Type of that which was material; this is to give the substance no preeminence above

the Type, (especially if neither of them be mystical, nor in being) or like as if one should say, one Type was a Type of another; as to say, because Circumcision, which was a Type, was material or outward, therefore the Circumcision of the Spirit, which is the Antitype of it, must needs be outward too, and not mystical, (which would be sad Doctrine); and thus he might as well reason touching all other Types and Shadows under the Law, and the Heavenly or good things to come, prefigured or shadowed by them, That because the Priests under the Law (at the outward Tabernacle and Temple) were Ministers of outward or temporal things, carnal Ordinances, Shadows, &c. therefore those good things to come, those Heavenly things which Christ was said to be the High Priest of, must needs be temporal, and not mystical, (which were absurd to assert); whereas both the Heavenly and more perfect Tabernacle and Altar, with the Heavenly things, are all a Mystery, and Spiritual; the offering and living Sacrifices are Spiritual; the Passover Spiritual; the Seed Spiritual; the Bread, the Fruit of the Vine, the Oyl, the Flesh and the Blood, (which give life to the Soul) yea, the Water and Blood (which washeth and sprinkleth the Conscience) are all Spiritual and Mysterious, as the New Covenant it self is, which they belong to, and these things known in; and this is the new and living Way which Christ set open, through the Vail of his Flesh, *Heb. 10.* Let them receive this who can.

And this may answer that Question, Where ever did God attribute the name of Blood to a Spirit? Whereupon I may ask as well, if the name of Water was never attributed to the Spirit? see *John 7. 38, 39.* And whether the Blood of God (and of the New Covenant) be not Spiritual? If not, How is it called his own Blood? *Acts 20. 28.* And is not the New Covenant Spiritual; viz. the Law written in the Heart, and the Spirit, in the inward parts? If it be, surely the Blood of it must be spiritual too.

Again, compare the Articles of *W. B.* his Faith about the Blood shed without the Gates, &c. pag. 42. By which, he saith, we are justified. Another while, *It is the means or cause of justification,* (and yet 'tis neither Spirit, nor the Life by his own confession); nor is it in being, but lost, pag. 40. [whereas we are justified by the Spirit,

Spirit, and saved by his Life] 1 Cor. 6. 11. Rom. 5. 10. chap. 4. 25. And yet, *In contradiction*, he saith, *Christ hath redeemed man by his death, and blood shedding at his death*, (he should have said, *It was shed after his death*); and then, *Let every ones expectation be from that Christ, &c.* [Indeed our expectation is from no other Christ, for two Christs we do not preach.] But mark how one while *W.B.* makes *that blood, and the shedding of it*, his Justifier, Redeemer, &c. which he has confessed is not in being. Another while People must seek their Saviour *above the Clouds and Firmament*, pag. 33. contrary to the Righteousness of Faith, Rom. 10. 6. Another while, they must look to *Jerusalem* for Justification, to the blood *that was there shed*, pag. 24. contrary to *Deut.* 30. 13, 14. and *Rom.* 10. And if men should look to *Jerusalem* for that blood, it is not there to be found, for it's not in being, says *W. B.* What confusion, what a Laborynth and uncertainty is he in, and does he bring his Hearers into? But as to these things, sufficient is said before, and the Mystery of Christ's sufferings and blood (as revealed by his Spirit) owned by us, according to the Scriptures of Truth.

*Their vain Confusions they shall die and cease:
But Light and Truth within, they shall increase.*

Some

*Some Heads of the Controversies and
Disputes that were between Geo.
Whitehead, and the Baptists, at
Chertsey and Horn in Surry, on the
16th and 17th dayes of the fourth
month, 1668.*

Will. Burnet,
or Jer. Ives.]

* *The accusation.*

That one of you Quakers hath writ, that Christ
was never seen with a carnal eye, which we
can prove he was.*

G. W. Christ said unto Philip, He that seeth me,
seeth my Father also; which could not be with a carnal eye: And

† To this they
would not an-
swer.

was not he the true Christ, a Saviour, that said,
Before Abraham was, I am? and it's said, he took
part of the same that the Children had, to wit, flesh
and blood, was not that [he] the true Christ? †

W. B. That Body of Christ that suffered on the Cross, and was bu-
ried in the Sepulchre, was Christ the Saviour of the World.

G. W. That Body was called the Body of Jesus, when Joseph
of Arimathea begged it of Pilate, for that Body was prepared for
Jesus; it is not said, He begged the Jesus of Jesus, but the Body
of Jesus.

* Here he flatly contra-
dicted his Bro. Burnet.

Jer. Ives. That Body without the Spi-
rit, (when it was dead) was but an empty
Trunk.*

G. W. But so is not Christ the Saviour of the World, who was
before Abraham was.

W. B. Christ as he was God, before he assumed the Body that suf-
fered,

fered, could not break the Serpents head, nor was he capable of being a Saviour without a Body, † because he had nothing | † Blasphemy, to offer as he was God, &c.

G. W. Herein Will. Burnet hath denied the power of God, and its sufficiency, and hath spoken no less than blasphemy, to say, God could not break the Serpents Head; whereas God is often said to be a Saviour, as in *Hosea, I am God, a Saviour, besides me there is none other*, &c. with many other places.

J. J. & W. B. Is the same Body of Christ, that suffered on the Cross, in Heaven, yea, or nay?

G. W. The Body of Christ in Heaven is not Carnal but Spiritual.

J. J. & W. B. But what became of that Body that suffered, is it in Heaven, yea, or nay?

G. W. I do not read that he is in Heaven with a Body of Flesh, Blood, and Bones, it was changed.

Jer. Ives. As for the question of the Blood, we'l pass that by, * Is the same Body | * What a Body is that without Blood in it?

G. W. Would you have me answer your Question herein, when you dare not assert it to be the same in all the Ingredients, to wit, as having the Blood in it? What say you to it? Is it in Heaven without the Blood in it? Christ after his Resurrection appeared in divers Forms, as one while his appearance to Thomas was to be touched; at another time he said, *Touch me not, I am not yet ascended*; and he appeared among them, the Doors being shut; and once also he vanished out of their sight; Mark, he vanished out of their sight; and in what manner his Body was changed, or what trasmutation it had, I shall not go about to demonstrate, for I would not go about to make my self wise above what is written in this matter.

Jer. Ives. What change or alteration Christs Body might have, we cannot determine, nor what glory he is in; for to inquire with what Body the dead are raised, is absurd, and that which should not be. †

† Of which absurdity divers of you Baptists are guilty, as M. Coffin, & others.

G. W. Why then do you obtrude a Question upon me, which you dare not plainly assert, [or which you are unlearned in your selves.]

W. B. You deny the shedding of the Blood upon the Cross, that was let out by virtue of the Spear being thrust into his side, to be meritorious, or the meritorious cause of mans justification. This W. B. held in the Affirmative.

G. W. The shedding of that Blood let out by the Spear, was an act of a wicked man, and the Spear an instrument of cruelty; which to lay the meritorious cause, or stress of Justification upon, is false Doctrine; for there is a great difference between Christ's offering up himself by the Eternal Spirit, a Lamb without spot to God, and the acts of wicked men inflicted upon him, as it's said, by wicked hands they put him to death.

Jer. Ives. You must not stand upon the Grammatical sense of his words, but take his meaning: my brother Burnet means, Christs Passion, and not the Act of wicked men, or not the Souldiers act of shedding Christs Blood, † Brother Burnet, was not that your meaning?

* Note, he meant by a wicked mans actions, Christs passion.

W. B. Yes brother, * yet it is proper to say, It was Christs Act to shed his blood, as it was Sauls Act to kill himself, when he bid his Armour-bearer thrust him through.

G. W. This is a gross Instance and Comparison, thus to instance a murderer in this case of Christs suffering, thus to bring a murderer to prove it Christs Act to shed his Blood when he suffered; neither doth it hold parallel, for Christ did not bid the Souldier thrust his Spear into his side, it was done after he was Crucified and put to death.

† See how the Question is altered; 1. If the shedding the blood; 2. If the blood; 3. Is the meritorious cause. 4. Is a meritorious cause.

Jer. Ives. But whether or no that Blood that was shed upon the Cross, was a meritorious cause † of Justification; I am justified and purged by it.

G. W. Whether or no that Blood which purgeth, cleanseth and justifieth, is still in being, seeing it is the Blood of Christ that cleanseth † them from all sin, who walk in the Light, as God is in the Light; and that there are three that bear Record in the Earth, the Spirit, the Water, and the Blood, and these three agree in one.

But to this Question, Whether the blood that cleanseth, beareth Record in the Earth, be still in being; no answer they gave.

† That which cleanseth, must needs be still in being, if cleansing be a real work, and that is spiritual.

Now the Principal Heads of the Controversie were more briefly collected, as followeth. Together with Matt. Caffin's Contradictions against them.

Jer. Ives. **T**HE Blood that was shed upon the Cross, hath Justified and Sanctified.

G. W. That Blood still in being, yea or nay?

J. I. *Will pass by that Question, it may be it was left behind; Answer to the Body that was Crucified, whether it be in Heaven, yea or nay?*

G. W. Is it in Heaven without the Blood in it?

M. C. *The Blood is in it (as with him) What holy Place, in Heaven, he entered into the Holy Place with Blood, and with what Blood?*

G. W. Is it that Blood that was shed outwardly in his Body?

M. C. *Yes, by the Almighty Power of God, he could take it up again.*

G. W. Where proven thou that he did take it up again?

Others deny the Blood to be in the Body in Heaven? But of this Point we could have no proof.

And further take notice of some Passages and Contradictions of one Tho. Brown a Baptist of Worplesdon, contending with some of our Friends in the Marshalsey Prison, about the Blood that was shed, &c. as the others before.

G. *Whithead* asked him, What became of the Blood that was shed? is it in being, yea or nay?

Bapt. *Nay, it sank into the ground.*

G. *VV.* Then *M. Cassin* and thou are of two contrary minds, for he said, It is in being with Christ in Heaven, * he having power to take it up again.

Bapt. Then *M. Cassin* is able to demonstrate what he has affirmed as touching it.

G. *VV.* Now it appears thou wilt contradict thy own belief, and be of *M. Cassin's* Faith, whereas thou shouldst have some Faith of thy own, and not pin thy Faith on *M. Cassin's* sleeve, nor be of such an implicit Faith.

There are many things in *Will. Burnett's* Book which I could enlarge upon, and shew his ignorance in; and several of his Arguments and Opinions concerning the Resurrection, which I shall not here contend with him about, though he has argued very weakly and shallowly, and wrested Scripture, as I can manifest. But I recommend the Reader to that part of the Dispute that was with *M. Cassin* about that Subject, wherein both he and *W. B.* are answered, without further collecting his imperinences therein, who appears ignorant of the Mysteries of Truth and Salvation, and goes

to assert matters beyond his understanding, like an intruder into things he has not seen. But the *Resurrection*, according to the Scriptures of Truth, and Testimonies of Christ and the Apostles, we do believe and own, as recorded in *John* 5. 21, 24, 25, 28, 29, *chap.* 11. 25. *Mat.* 22. 30, 31, 32. *1 Cor.* 15. 34, 35, 36, 37, 38, and so on. *2 Cor.* 5. 1. many other places might be cited.

And as for *W. B.* his silly Rhimes and Jiggs in the end of his matter, they are so frivolous, and several of them so gross and false, that they are not worth inserting again, part of them depending on that saying in his Book, *pag.* 20. where he saith, *viz.* *Let me persuade every sincere hearted Soul to keep to the Scriptures; that they may be made to participate of all the good held forth, by and in the Promises of God.* Which is like those Jews, thinking to have eternal Life in the Scriptures, who would not come to Christ that they might have Life; yet they searched them to partake of the good which they fell short of therein, *John* 5. 39, 40.

But *W. B.* in *pag.* 21. hath again contradicted himself, in confessing, That the *Reception of the Spirit is the only means to put a man into a capacity for, and give him right to obedience.* There is nothing that gives a Soul right to Gospel Ordinances, but the gift of Christ to us, and his being revealed in us by his Spirit.

Thus far *W. B.* to his own confutation has confessed to the Reception of the Spirit, and the Gift of Christ, and his being revealed in us by his Spirit, whereby he has overthrown much of his work.

Here follows some Heads of the Dispute with Matthew Caffin about the RESURRECTION.

M. C. I do affirm, That the same Bodies of flesh, blood and bones, that are buried in the Graves, shall be raised, from 1 Cor. 15. & John 1. 19, 26, 27. What say you to the Question, do you deny it?

G. W. Some man will say, How are the dead raised, and with what Bodies come they forth? 1 Cor. 15. O Fool? that which thou sowest is not quickned, except it die, and thou sowest not that Body that shall be, but bare Grain, it may chance of Wheat, or some other, &c.

M. C. My Question is not with what Body, but if the same that is laid in the Earth shall rise?

G. W. The Question, How are the Dead raised, and with what Bodies come they forth? (which was asked by some whom the Apostle reprehends as Fools) comprehends thy Question, Whether the same Body, or another shall be raised; and therefore the Apostles answer in the case, (might satisfie thee, if thou wert reasonable) I do certainly believe.

M. C. It is sown a natural Body, it is raised a spiritual Body; the same that is sown, is it that is raised.

G. W. Is that Body of flesh, blood, and bones, (thou speaks of) the Seed to which God giveth a Body as it pleaseth him, and so to every Seed its own Body, yea or nay? [But no direct Answer would M. Caffin give to it, though many times urged.]

M. C. I appeal to the Husbandmen and Farmers who sow Wheat, Rye, Pease, &c. How the same Grain or sort, and Grain that they sow, doth arise and grow up again.

G. W. I do appeal to the Husbandmen, whether the same Corn that

this is in the Ear of Wheat, Rice, &c. be the same that was sown in the ground; or whether that Body of Ear of Corn (being come to maturity, so to a body) be the very same that was sown? Surely they may easily (see *M. Cassin's* error herein; for the Wheat, or other Grain that falls into the Earth dies, as to the substantial part of it; but if that which comes forth, were but the same that is sown, there were no increase; then Husbandmen would soon be a weary of tilling the ground, and sowing. And if that Body of flesh, blood, and bones, be the Seed, (to which God giveth a body as it pleaseth him) and which shall be raised, (as he saith); then from hence every man must come forth with two bodies, which is monstrous, (to this *M. C.* could not reply nor clear himself). And further, there is a Natural Body, and there is a Spiritual Body; as there are Bodies Coelestial, and Bodies Terrestrial; The Sun, Moon, & Stars are the Coelestial Bodies; but Birds, Beasts, and Fishes, are the Terrestrial. Now you might reckon him a very blind and ignorant man that should put no difference between those Bodies Coelestial, and these that are Terrestrial; or that should reckon the bodies of Sun, Moon, and Stars, and the bodies of Birds, Beasts, and Fishes, to be all one in matter and substance, as *M. Cassin* hath done concerning Natural and Spiritual Bodies.

M. C. The Resurrection of the Bodies, I affirm, and believe: And people, it is as you have been taught and believed. So let us leave this to the people to judge of, &c.

G. W. There is something more to be said to what thou hast alledged from *Job 19.* of seeing God with these eyes, which thou wouldst make people believe are these bodily eyes. This supposes that God is not a Spirit, nor invisible, &c. for no object or thing is obvious or visible to the Carnal or outward eye, but what is visible and outward, that is a bodily and outward Substance; for these bodily eyes cannot see a Spirit, or that which is invisible.

M. C. These Eyes shall be glorified and made Spiritual; for as now they are mortal and corruptible they cannot see God, but as they are made immortal, and glorified, they shall see God.

G. W. *Job* after said to God, I have heard of thee by the hearing of the ear, but now mine eye seeth thee, *Job* last Chap. This was

a Spiritual eye, and not his bodily eyes; but to tell of these bodily eyes to be made spiritual, and then of seeing God with them, that they must be made so spiritual, and be the same they are for matter and substance: This is strange Doctrine, and that which we could never hear demonstrated from any Maxime in Divinity, nor yet from any general Rule or Reason in Philosophy. Let's hear how thou wilt demonstrate that these carnal or bodily eyes shall be made so spiritual as to see God, who is invisible, and yet they be the same in substance that they are, (but *M. Cassin* did not at all assay to demonstrate this his Assertion, nor to clear himself of his absurdities.)

M. C. Let us go on to the next Question, and leave this to the judgment of the people.

G. VV. It's here (before this Auditory) evident and manifest that thou *M. C.* art confounded in thy work, and put to a *non-plus*, not being able to manage thy Assertion, nor to clear thy self of the absurdities justly charged upon thee from thy own Words and Arguments; wherefore be ingenious, and confess thy error, and that thou art confounded; and not able to maintain the controversie in this matter. Thou hast come off very faintly; I advise thee, as thou wilt answer it before the great God, (who will judge the secrets of men by Christ, according to the Gospel) that thou dost not wrong; nor go to out-face thy own Conscience before this people, as if thou wert not confounded, but deal plainly and ingeniously, and confess and acknowledge thou art at a loss, and confounded, who for proof tells the people, *It is thy belief, and what thou hast affirmed is true*: As much as to say, It is true, because it is true; or people must believe it, because *M. Cassin* sayes it; and then they must receive it upon an implicit Faith, as believing he is infallible: but *M. C.* hath no such authority with us, for we see him fallible, in error and in confusion, as particularly, about the same Wheat growing again, and seeing God with these bodily eyes. [With many more errors and falshoods which *M. Cassin* was detected for, which we have more at large upon record.]

A POST-SCRIPT.

THese *Baptists* who have been thus wrangling, querying, and contend about the Resurrection of the same flesh, blood, and bones, have manifested their carnal fleshly minds (wherein they are puffed up, as Intruders into things they have not seen) and their Gospel, to consist more of imaginations about flesh & blood, which cannot inherit the Kingdom of God, 1 *Cor.* 15. 50. than of any real knowledge of the true and saving Gospel, which consists of Spirit, Divine Power, Life and Light, the knowledge of which doth afford true satisfaction to them that enjoy it, without such vain and carnal contentions of *Baptists*, and questioning how the dead are raised, and with what Body, like those whom the Apostle reprov'd as fools, 1 *Cor.* 15. 35, 36, 37. As also like the Devil his disputing or contending with *Michael* the Arch-Angel about the Body of *Moses*, Jude 9. They have appeared in these their carnal contests, to darken peoples minds from the true Light and Life within. And such have been the products of flesh, and darkness against the breakings forth of Truth in its Light and Power, which is, and will be exalted over all these oppositions and Clouds of ignorance that rise up against it.

THE END.

Reader, Thou art desired to amend such Errors as have escap'd the Press, whether Words or Points

PAge 8. line 3. for yet is not, read yet it is not. p. 30. l. 3. f. computure, r. composure. p. 32. l. 22. f. had a knowledge, r. had not a knowledge. p. 33. l. 26. f. be the rule, r. be not the rule. p. 36. l. 18. f. this, r. their. p. 38. l. 19. f. has, r. he has. p. 50. l. 1. f. denies, r. deems. p. 63. l. 29. f. trafimutation, r. transmutation. p. 27. l. 1. f. W. B. his false Aspertions, r. and its sufficiency.